



The ruins of the Maranatha Christian Reformed Church in Woodstock, Ont. after tornado.

A path of destruction — Woodstock tornado

by Peter Zwart

Mr. Zwart is director of the CRWRC in Canada.

It was a warm, muggy day in Woodstock, Ontario, and area, last Tuesday, August 7; which is not uncommon during a South-western Ontario summer. Storm clouds had gathered in the late afternoon and weather forecasters expected thunderstorms. At 6:15 p.m., when many people were enjoying their evening meal, a severe weather warning with a tornado possibility was issued.

Tornadoes, one of nature's most violent expressions, are not uncommon in Canada, and even South-western Ontario, contrary to what people seem to think. Mr. Michael Newark of Environment Canada, who has been studying tornadoes for the past five years, said a short time ago that there were at least 75 reported tornadoes in 1978.

As the supper hour finished and the first rumblings of a gathering thunderstorm were heard, people made plans for the rest of the evening. A lazy night at home; a favourite TV program; a little work around the house; a quick shopping trip to the nearest plaza; a baseball game if the weather would hold; finishing the farm chores. For some of the men of the Christian Reformed community it was a committee of administration meeting followed by consistory, and for others a school board meeting to decide plans for the transportation of the children during the upcoming school year.

Suddenly it became very still in the air, very eerie. There was a feeling of unreality about everything. A stillness

filled with foreboding. Very scary, as one told us, more so then when the tornado struck. The sky had darkened. Then the leaves on the trees began to tremble, big raindrops were coming down, and the breeze which had sprung up, became a storm with dirty clouds racing in at 120 miles per hour, screaming and churning.

See editorial on page 2

People who had not found cover were running for it. The terrifying force and suction of the tornado hurled them into the air. It lifted houses off their foundations. It demolished churches, schools and farms with their barns and silos. It blew roofs off large factory buildings and crushed the walls. It uprooted trees, and flattened crops. It tossed cars and trucks about like toys. It ripped down hydro and telephone wires. And it took with it everything that was loose, in one great turbulent torrent.

Almost within minutes the tornado came and left. Slowly people came from their hiding places, some injured by flying glass or other objects. Some had to be helped as they had more serious injuries. Two people died. One in the rubble of her home, and one as he was driving his van on the road. Many people were wandering around in shock, in the streets, on the roads and farms, surveying rubble that minutes before had been their homes, their towns and little hamlets.

In Woodstock 400 homes, some churches and schools, and a number of factories had either disappeared or were badly damaged. From there, along

a 60-mile path the small villages of Oxford Centre, of Vanessa, and the heart of the town of Waterford, looked like bombed centres, and in between were the many farms with houses, barns, machinery, cattle and crops destroyed. It was a miracle that not more had died or were seriously injured by this killer tornado.

There stood a Christian Reformed Church on the corner of Highways 401 and 59, somewhat shielded by large, tall evergreen trees. It was no longer there. The church was completely demolished, and the only reminder of this church was probably a pile of some church pews with a sign "reserved for the elderly".

Little did the John Knox School Board think of a possibility that the school would be destroyed by a tornado, when they signed the insurance contract papers. The school was no longer there, other than a badly damaged piano standing in the rubble, a desk hurled in the playing field, and a textbook or two laying in the grass.

And across the road from the church was a church family, proud of their new home. When the tornado struck they were in the cellar. When it was all over nothing was found back of their home. A few doors away another family's home was badly damaged. Out in the country one of the church farm families found their belongings and crops destroyed or badly damaged. At least 10 families in the Woodstock (Maranatha) CRC lost almost everything. Other families had minor damage, but no one was seriously injured. Loss was also suffered by some families in the Woodstock Covenant CRC, and the Simcoe and Jarvis CRC's.

Time and again the Christian Reformed World Relief Committee and the

deacons in the CRC, are confronted with the needs of people at home, in the community and world wide. Tornadoes, hurricanes, floods, earthquakes are no strangers to CRWRC. As aid is pouring in for Woodstock and surrounding communities, CRWRC, too, is helping in this disaster. It has released \$5,000 to the deacons of the Maranatha CRC to help with emergency needs for the effected families, with another \$5,000 to follow. It has asked the Christian Reformed denomination and its churches to respond to the needs of Woodstock and area, in assisting the Maranatha congregation and the Christian School to rebuild the church and the school. Although the Christian Reformed community suffered a loss of more than a million dollars, a good deal will be recovered through insurance coverage. However it is estimated at this time that the church and school will have a \$200,000 loss over the insurance coverage. Many are the volunteers who have moved in to help the community, not only from the surrounding churches and areas, but also members of the Maranatha church.

With Woodstock and surrounding area, the members of the Christian Reformed Church have suffered a heavy loss. With the people of this wider community they, too, wish to rebuild that what has been damaged and lost. And in doing so show not only good neighborliness, but as members of Christ's church, Christian love and goodwill. Please, remember, Woodstock, Oxford Centre, Vanessa, Waterford and their surroundings ... and your brothers and sisters who live there.

Donations for the Woodstock Area Disaster Recovery Fund may be sent to CRWRC of Canada, P.O. Box 235, Grimsby, Ontario, L3M 4G3.

Viewpoint

Tornado flattens church and school

There are two congregations in the City of Woodstock, in southern Ontario. Each congregation has a minister and collectively they support a 20-year-old Christian school. But today there is no church building and the school is gone, too.

The two congregations shared the historic Maranatha Christian Reformed Church along Highway 401. But on Tuesday, August 7, at about 7 p.m. a tornado totally demolished the church and the school. Not one brick was left on top of the other. Heavy wooden beams crumbled like match sticks. Bibles and hymn books were hurled through the air.

The Lord's house, which regularly held 200 families for Sunday worship, was destroyed by a mighty wind. And John Knox Christian school, which was due to re-open for another school year to instruct almost 200 students, was also levelled on the hill upon which it stood.

The tornado whirled across the city's fringes, tossing transports and cars out of its way and whipping little villages out of existence. Two people died in the process.

The tornado hit the church and school at 7 p.m., just a half hour before a consistory meeting.

The Covenant congregation, which shared the facilities with Maranatha, had just celebrated a sod-turning ceremony for their church a week earlier. The church is being built in the north-east section of the city and is expected to be completed by fall.

In the interim both congregations will need a place to worship. They may find a gymnasium somewhere or perhaps a

sparcely used church which they can share.

The Maranatha structure was insured. Whether it was sufficiently insured to cover the costs of construction today is uncertain... and similar questions arise with respect to the Christian school.

The school board will undoubtedly do everything possible to find temporary accomodation while the school is being rebuilt. The teaching staff may very well be without some basic teaching aids for a while. Textbooks, too, may have been destroyed by the tornado.

Such destruction sends shock waves through the community. Destruction of property is generally covered by insurance and is largely replaceable. Yet, when those basic necessities are destroyed, it turns a city into a community and a congregation into a closely-knit flock.

Neighboring churches will undoubtedly offer assistance. Christian Reformed Churches within the classis (Chatham) will do the same.

The destruction of church and school will unite the two congregations during the rebuilding process. One could only speculate on what might take place as Maranatha is rebuilt and as Covenant is built but such speculation at this point would be fruitless.

The churches in Woodstock will need prayerful and perhaps monetary support from the church at large. We may be hearing that plea as time passes and we should be ready and eager to respond should such a call arise.

Keith Knight

by Keith Knight

NewsViews

Employees given a reason to work

Joe Mason is doing it again. He is convincing unemployed factory workers to buy back the factories which once employed them. He heard about the 125 former employees of Prestolite of Canada, located in Sarnia, Ont.

Prestolite has its head offices in New York and one fine day the head offices decided that the Sarnia plant was not profitable enough for them so they announced a three-step production cut-back. The employees weren't aware that the final step was a complete shut-down of the factory.

That was eight months ago and those employees have been door-knocking ever since in search of new jobs. Most of them have been unsuccessful.

Enter Joe Mason, a Montreal entrepreneur. He has been negotiating with the owners of the building since the spring. He will own 51 per cent of the rejuvenated company while outside investors will hold 25 per cent and the workers can buy their shares in the rest.

A rebirth of the electric motor factory (Prestolite) would indeed please the workers. It would give them a chance to prove to Prestolite's U.S. owners that the division they abandoned eight months ago can still turn a profit.

Mr. Mason accomplished a similar turn-around a couple of years ago in Peterborough, Ont. when he and the employees of Pioneer Chain Saw Corp. purchased the faltering company.

When workers hold a share in the business, they are bound to work harder and to increase productivity. This has proven to be especially effective in large factories which are simply production houses and where all normal incentive to work seems to be lacking.

In the case of Prestolite, George

Wiles was a typical employee. He had worked at the factory for 35 years and came to the factory with a Grade 10 education. "There just isn't any other work for people like me," he said. "Construction is at a standstill and employers are fed up with the same men coming around week after week."

Renamed Sarnia Electrics, the plant could be back in operation by late September and those 125 unemployed factory workers will be able to return to the plant ... this time with a reason to work.

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Christian education in emerging Asia —Part 2

by Johan D. Tangelder

Islam

In nations where Islam is the ideology of the state, you may become a Muslim, but the death penalty is reserved for converts to Christianity. In Iran the struggle is waged to make the nation an Islamic republic, governed by the dictates of the Koran. Western educated Iranians are deeply worried about this post-Shah development. They know that Islam isn't able to cope with modernization. Indicating a strict return to the new Islamic structures, Theran's educational department chief Ali Akbar Salimi Jahromi, ruled that "co-education will be abolished throughout the country" as of the new school semester. How can Western-educated Iranians fit into an Islamic state?

Pakistan's very reason of existence is Islam. Pakistan means the "Holy Land." This implies that it was established as a religious state. Pakistan's new leader is a militant Muslim. He no longer allows conversion from one religion to another. This is in line in teaching with the Koran. This new decree has created a very uncertain situation for missionaries and Pakistan's Christian minority. How can

they spread the Gospel if nobody is allowed to convert to the Christian faith?

In the Philippines there has been a century old Muslim-Christian conflict. In search for peace and national unity, a spirit of Muslim-Christian ecumenicity is advocated by some observers. Father Thomas J. O'Shaughnessy wrote in his article "Christian-Muslim Empathy in an Hour of Crisis": "Deep sympathy should unite Christians with Muslims in the crisis of faith all believers are now going through. Both religions hold many basic doctrines in common; one God, creator and judge of mankind, who is the God of Abraham, Isaac, and Moses; the prophets and the revelation they brought; Jesus, the sinless Messiah and worker of miracles, born of Mary, a virgin; the need for prayer, fasting, and alms-giving. It was not courtesy alone that led the fathers of Vatican Council II to say: 'The plan of salvation also includes those who acknowledge the creator. In the first place among these are the Moslems ... Upon the Moslems, too, the Church looks with esteem.'"

This new approach blurs the

uniqueness of Christianity and dulls the sharpness of the Gospel. The antithesis is gone. The true distinctiveness of the Christian faith is still in apostle Paul's message: "For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God." (1 Cor. 2:2-5)

Hinduism

Hindus argue that an atheist can be a Hindu if he is a "good human being." Inter-faith dialogues are supposed to create a spirit of understanding and mutual tolerance for other religions. Hinduism claims to be THE religion of tolerance. Is this true in practice?

The Christian cause in Great India, a powerful federation of separate nations, is experiencing hard going. In a few small states 20 to 40 percent of the population are now Christian-Protestant or Roman Catholic. Some remarkable expansion of denominations is going on in some parts

of India. But last year's passing of Arunachal Pradesh's Freedom of Indigenous Faith Bill No. 4 1978 poses a serious threat to the freedom of religion all across India.

The Bill requires the signature of the President of India before it becomes law. Christians have urged their President not to sign it. What is the issue? The bill attempts to exterminate Christianity in the territory of Arunachal. It declares that offering "divine inducements" to anyone to persuade him or her to change his/her faith is a crime punishable by two years in prison and/or a fine of ten thousand rupees.

What does this mean? If a missionary or any other Christian reads John 3:16 or any other passage of Scripture to a citizen of Arunachal, this would be a criminal act and subject to punishment. If India's President signs the bill, nothing prevents similar bills from being passed in other states in India. Tribals in Arunachal desire to become Christians, but the Hindu government is placing serious restrictions on civil liberties and human rights with the passage of bill 4 1978.

DATELINE: THE WORLD

LETTERS

Of politics and things

Dear Sir:

First of all I hope that we don't have to read many more letters about the federal election held in May 1979 as it becomes rather tiresome. This is the more the case as we are approaching August and this election is now far behind us.

However, I would like to make a few comments about the letters sent to C.C. about this matter. The letter from Rev. Martin G. Geleynse, "Don't blame, me, I'm from Quebec," makes, in my opinion, the most sense. Many commentators of influential newspapers have interpreted the election this way. Even our local weekly's editor is of the same opinion as he feels that in these turbulent times in Canada it is very dangerous to have a Conservative government as "Conservative" in Quebec is perceived to be anti-French.

The letter written by Mr. De Jonge of Belleville makes, in my opinion, the least sense. This gentleman has the nerve, — and where in the world did he get it — to call Mr. Trudeau a friend of the Communists and everything and everybody who votes Liberal or N.D.P. is according to him implicitly a communist. It smells almost of late literature and deformation of character which are both illegal in Canada and are chargeable offences. More over, it's against the Christian law of love as we are commanded by Christ to love our enemies. I cannot see how liberals, conservatives or N.D.P.ers can be our enemies in our democratic

society. If we didn't have these parties our society wouldn't be democratic. In my opinion we even have to love our Communist brothers and sisters which are very few and far in between in Canada and thus it's a very easy commandment for us. It was certainly much harder in Jesus' and Paul's days to love the Roman enemies which persecuted the Christians in "word and deed" as we all know.

It strikes me that all the writers were prejudiced in one way or another. Permit me to be a bit prejudiced too as I believe with heart and soul that the N.D.P. would be the best party to govern Canada for a while.

Wasn't it the N.D.P., the former C.C.F., which forced social reforms on the governments of Canada? As a modern party it saw the problems pertinent to this day and age. Think of Tommy Douglas who introduced medicare in Saskatchewan amid tremendous opposition. Now the whole of Canada benefits from this.

Daily, as my work is social work, I thank the Lord that he at least has given this to Canada. I deal with many, large low income families which would go absolutely bankrupt on account of high health costs. As you probably know or should know this is still a daily occurrence in our capitalist neighbours to the South which is practically always the last one to introduce something new in this field.

As you also know most progressive nations in the

western world have made tremendous progress by their guided economies instead of our North American free enterprise systems. As we can see absolute free enterprise doesn't work in this modern world any more, just look at the mess in the U.S.A. as well as in our own country when the "dictators" of the multi-corporations are allowed to wield their unlimited power.

Please don't let anyone tell me now that the church in socialistically run countries has gone down the drain on account of this. Everybody who has his eyes open can see that the churches in the U.S.A. and Canada, yes also reformed churches, are in an even more deplorable state.

It is my earnest desire that the church and we as individuals do not always align ourselves with reactionary forces. I wish we would all become like Jesus who identified himself with the poor, and who during his busy ministry on earth found always time to help and heal the miserable, the sick which were often the outcast of society; think of the blind beggars. Also the welfare of the children was very dear to his heart. Also much more social reform is needed in this field as well as many others.

Please let us follow our Lord and Saviour who said that he came to serve and not to be served. That we also may serve (love) our fellowman and in so doing win him for our Lord and Saviour.

Evert Hamming
Aylmer, Ont.

Are we Calvinists?

Dear Sir:

As always I am very interested to read the letters in Calvinist Contact. This time in your July 20 issue I was really shocked by the letter, "The day which the Lord has made."

I was surprised to read a hymn of praise for the head of the Roman Church, and also amazed when the writer says that the Pope is witnessing to the world the love of Christ, while holding fast to the teachings of the doctrines as delivered by the apostle Paul.

He is also impressed with the "humbleness" of those cardinals on their knees praying. My question is: "Where are we heading for if we are calling ourselves still Calvinists if we join in with the above mentioned rhetoric?" With this sort of praise we are on the road to complete Liberal Theology, which is destroying the Evangelical Church. Let us close ranks and form one strong front against the forces of ungodly powers says the writer.

But the voice of John Calvin, the great reformer, was different. He, with Luther, was willing to recognize only Christ as the Head of the Church. The claims of the Pope to universal and total authority over the souls of men, the church and nations, is not biblical. We can not imagine Christ, who came not to be ministered unto, but to minister, being carried in extreme luxury on the shoulders of men, wearing very elaborate and costly garments.

Wearing a jewel-laden, expensive crown, while Christ had no earthly crown except a crown of thorns. Come on, my brother, study some church history and you will know that the Roman Church and the Pope is an obstacle to evangelical Christianity.

I have to admit there are many high minded, saintly souls in the Roman Church, as on the other hand many in the Protestant Evangelical churches have not been true to their religion. In every church some are better and some are worse.

But a church must be judged not by people, but as a system. Now this Roman system has a record in history so corrupt that even today it is more concerned with political power and securing wealth than in promoting spiritual, moral and social welfare for the people. The conditions of poverty, ignorance and illiteracy in Rome-dominated countries, especially in Latin America, even now in 1979, are unbelievable. Is it not significant that Italy with a predominant Roman Catholic population has the largest membership of the Communist party in Europe? Surely this is the fruit of Romanism. It is sorrowful that so many so-called Protestants have been misled into a form of Liberalism that propagates cooperation with a system of doctrine and ritual which is contrary to biblical Christianity. In conclusion I say, praise the Lord for John Calvin and Martin Luther.

Herbert Goodhoofd, Sr.
Richmond Hill, Ont.

Trinity offers Canadian exchange grant

Canadian students attending Trinity Christian College at Palos Heights, Illinois, will receive a break in fighting the exchange rate on the dollar this year.

Called the Canadian Exchange Grant, the new policy was announced by President Dennis Hoekstra. The grant will apply to Canadian students receiving financial aid and will cover half of the difference brought about by the exchange rate.

The size of the grant given to each student will be determined by the student's need unmet by financial aid. This amount for the entire academic year will be multiplied by the exchange rate differential and this total will be halved. Half of this amount will be deducted from that semester's charges to eligible Canadian students. The exchange rate will be

calculated on August 15 for the fall semester and January 15 for the spring semester.

For example, suppose a student's needs for the entire academic year amounted to 1,800 U.S. dollars after his financial aid for the year had been figured, and the August 15 exchange differential were 17%. The difference in exchange would be \$306.00. Half of this amount would be \$153.00, \$76.00 of which would be credited toward the student's first semester changes. The amount of the grant for the second semester would be refigured according to the January exchange rate.

Students desiring information about this and other financial aid from Trinity Christian College may contact the Admissions Office at: 6601 West College Drive, Palos Hts., IL 60463, or call (312) 597-3000.

World missions update

Church grows in Honduras

There is a new body of believers in Cuato, Honduras. In May, missionary Rev. Wayne De Young baptized 15 new believers in the little country village in central Honduras. These believers were brought the gospel by members of the congregation in the village of Reducto. Reducto in turn was visited by believers in Suyapa, a suburb of Tegucigalpa. So the chain grows. Thank God.

Philippines baptized

The mission staff in the Philippines reports during 1978 there were 147 baptisms administered by Christian Reformed missionaries, including 60 adults and 87 children. The number of children indicates how large

the number of youth really is in that country and shows also the emphasis that is placed on whole families coming to the Lord.

Bible in Chinese

What does "CRC" mean to you? Those letters are incorporated into the name of major research centers which function in Hong Kong. There is the China Research Center (CRC) of Christian Communications, Ltd. There is also a Chinese World Mission Center, and Asian Outreach, which has prepared the Bible in simplified script for distribution in China. The largest of the research centers is CCRC: Chinese Church Research Center directed by Rev. Jonathon Chao.

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Church Page

Joy in Nigeria A letter from Mary Kaldeway

When I asked you to pray for February evangelism campaigns, I mentioned particularly the Fulani people, the nomadic tribe that owns most of Nigeria's cattle. We heard that approximately 135 became Christians in that month as well as over 500 from other tribes. Praise the Lord!

Today, I received a letter from Ruth Veltkamp with more news. She writes: "In April, 22 Fulani from Wukari, a large town in our area, went to the Fulani Conference sponsored by the Christian Fulani in Yola area. The chief of Fulani in our area and his elders, or representatives from different

villages, also went there. The Fulani chief told Yakubu Yako, a well-known pastor with New Life for all, that he wanted his people to become one with the Christians! How about that! They heard a lot of preaching in the Fulani language which they really enjoyed. Now to follow up! The Fulani head of Baissa area is also asking for Christian instruction. An evangelist in our area, Yohanna Panjama, has regular contact with him now."

So we praise God for this evidence of fruit from the seed that was sown during the campaign. These people need our continued prayer very much so that they and many others may turn from pagan ways to follow Jesus Christ and that they may become strong, mature witnesses for him amongst their own people.

Maranatha Chr. Ref. Church
Belleville, Ont.

Volunteer work for Shalom Manor, Grimsby

You and Shalom Manor in Grimsby should get together. How? Well, this time we are not asking for something big, spectacular, or very expensive. For many of the women in our congregation it probably is something all in a summer day's work. Here is the plan.

In every church a small committee will be formed to organize help for Shalom Manor, in whatever shape. Say, for instance, that the peaches are ripe at the end of July. Many growers find themselves stuck with some fruit that is too ripe or has a slight flaw so it cannot be marketed. Instead of throwing it out, he knows of a contact address of people who will can these peaches for Shalom Manor. The lady at that address has a list of friends who will come on short notice, and together they spend a busy few hours. Result: a dozen jars of luscious peaches. Simple, isn't it? But think of the possibilities. There are pears, cherries, plums, all in season. There is apple sauce that could be made as well as jam of different kinds.

If you are in a position to help with any of this you may want to donate some sugar, jars and rings to the committee. There are families that used to be big on canning, but now that the children have grown up and left, the canning equipment could find a new use.

The ladies committees have another plan in mind. If everyone of the 22 churches in Classis Hamilton would volunteer to supply Shalom Manor with baked goods (cookies, squares, bars, cupcakes — just plain stuff that will travel well), we could make up a list and notify a church when it's their turn. The committee would collect the baked goods and see that it gets to Shalom Manor all at the same time. Simple arithmetic shows that you would be asked about twice a year, and for some maybe three times. Surely, that is not an awful lot of work. And, you know, we have always said that our older brothers and sisters should remain part of our community. What better way not to forget them than, in addition to your prayers for them, actively work for them and visit regularly?

Mount Hamilton Chr.
Ref. Church
Hamilton, Ont.

Worship committee plans ahead

What does this committee do? Usually not much is reported in the bulletin. Our minutes are given to consistory for ap-

proval. Whatever the consistory accepts becomes part of the consistory report. In the past few years, we have spent a considerable amount of time discussing worship including the liturgical report found in the supplement of the *Psalter Hymnal*. If you have special talents that can be used in the services, do not be hesitant to inform the worship committee.

At a recent meeting, we discussed the possibility of having one committee member be responsible for a given month of worship. This means such a person would be responsible for obtaining some special liturgical items that would fit in with the sermons. Generally a sermon schedule for a number of weeks can be obtained from our pastor.

Lately, we have had various members of the congregation prepare our special services. Those who prepare formats for a service are not responsible for contacting the people involved. This is the responsibility of the committee after consistory has approved a certain format.

Grace Chr. Ref. Church
Chatham, Ont.

Sunday school graduation

Sunday school graduation will be held during the morning service for the following students: Sonja Buma, Emily Dam, Melinda Fluit, Tricia Roukema, Julie Schilthuis and Nancy Vander Meulen.

GOD'S TREASURE:

There is a treasure, rich beyond measure, Offered to people today, Some folks despise it, some criticize it, Some would explain it away.

Some never read it, some never heed it, Some say: "It's long had its day;" Some people prize it, and he who tries it, Finds it his comfort and stay.

God gave this Treasure, rich beyond measure, His Word we call it today. Let us believe it, gladly receive it, Read, mark and learn to obey.

Dear Sunday School graduates: Cut above poem out and keep it to remind you that the Bible you'll receive from the church today, really is "God's Treasure." We know that its every promise is firm and true always. It has been tried as the precious silver and it means just what it says. We hope that you'll read a part of it every day to see what God has to tell you, as you'll put him first. Let your light shine for him always, as you now will continue other activities provided by this church.

The Sunday School staff
Mount Hamilton
Chr. Ref. Church
Hamilton, Ontario

Eager in new position

At its May meeting the Board of Trustees of Calvin College & Seminary appointed me to the newly-created position of chaplain at Calvin College, an action which Synod too approved. At the beginning of the academic year 1979-80, I will join my colleague, Rev. B. Pekelder, the veteran Calvin chaplain, and the rest of the Calvin family in seeking to lead students toward a closer walk with God.

Now that everything is "official", I wish to send this letter to you, whose church plays such a vital role in the life of our college.

I do not undertake this new work alone. I am but one among many at Calvin who strive to equip students to be saints. But I also join you in this task. And this brings me to the specific reason for this letter. I happily acknowledge that though Calvin students may be separated — sometimes at great distance — from their homes and home churches, nevertheless these churches preserve an interest in and responsibility for their spiritual growth.

Rev. Pekelder joins me when, I say that I treasure this continuing concern from your side for the students among whom we shall work.

Furthermore, put us to work. If there is a student with whom you wish us to speak, please feel free to call or write (616) 949-4000. Or, in case of emergency, contact me at any time of day or night at my home phone (616) 457-3473.

During the past three years as professor of theology at the college I have come to love Calvin students dearly. I know of the deep spiritual commitment which many of them, by God's grace, have cultivated. This makes me eager to begin my new work. But somehow the thought of being a spiritual counsellor to no fewer than 4,000 young people staggers me. Hence, as I assume this new post, I make the words of Wm. of St. Thierry, the eleventh-century contemplative, my own: "I have decided to undertake this work not from a vain notion of my own capabilities, but on the confidence that any lover of the Lord must have in his help."

Sincerely, Dale Cooper,
College Chaplain
Second Chr. Ref. Church
Sarnia, Ont.

Church News

Christian Reformed

Called
—to Brantford (Shalom), Ont., Rev. J.W. Jongsma of Hamilton (Mount Hamilton), Ont.

Accepted
—to Blyth, Ont., Candidate Adrian Dieleman of Aylmer, Ont.
—to Peterborough, Ont., Rev. Harry Mennega of Abbotsford (Second), B.C.

PASTORAL PONDERING

Have an enjoyable holiday

Something came to my mind as I worked on the morning sermon "A Blessed Holiday!" Holiday here refers to our annual vacation, our God-given time and opportunity for rest and recreation. But it takes very little to move from this holiday to holy day. And that brings to mind our Sunday observance. It seems that for many Christians today God's holy day has become their holiday, a day to seek personal pleasures rather than divine presence. Some even appear to have compressed the twenty-four-hour Sunday into a one-hour service of worship.

The Lord's Day is increasingly becoming our day. We all know this, and, to some extent, we are all part of this. Yet we also know that whatever we do or acquire in life, ultimately we can only find fulfillment in our relationship with God. When that relationship is poor, even the richest possessions and greatest pleasures become meaningless and empty. But now, is not it a self-evident truth that our relationship with God is enriched especially through the experience of worship and service provided by the Sunday? Is it not the Sabbath rest that renews us in the Lord? While, at the same time, does not a growing disregard for the Sunday, a shifting from observing it as the Lord's Day to a making it our day, bespeak spiritual decline?

Well, as I said, just a few thoughts. May I invite you to add your own. It might do something to our Sundays, and our souls.

Rev. Sidney Cooper
Second Chr. Ref. Church
Sarnia, Ont.

Financial planning advice

Last week I attended the semi-annual meeting of Christian Stewardship Services. As meetings go, this one was very routine but important nevertheless. What is C.S.S.? It is an organization which promotes good stewardship of money among Christian Reformed people. Its members are people delegated by 17 agencies — I represent Pine Rest. Our executive director is Mr. Harry Houtman. During his brief tenure in this job he has already helped several hundred people write good last wills and testaments. He can show you how to make the best use of your money for your children and for good Christian causes. He knows all about Trusts and insurance and annuities and tax laws. He finds that more and more of our people give generously when they are alive and they keep on giving even when they are dead!

I learned quite a bit at our meeting about Canadian and American tax laws. I learned more about appointing an executor for your estate. I learned about capital gains taxes. And I decided to review my own rather ancient will. I also think that many people, young or old, would benefit from having Harry Houtman's informed and impartial advice. He charges nothing, he obligates you to nothing, he sells nothing. He comes to London from time to time. You may contact him at 455 Spadina Avenue, No. 210, Toronto, Ontario M5S 2G8. Phone (416) 598-2181 or evenings 461-1207.

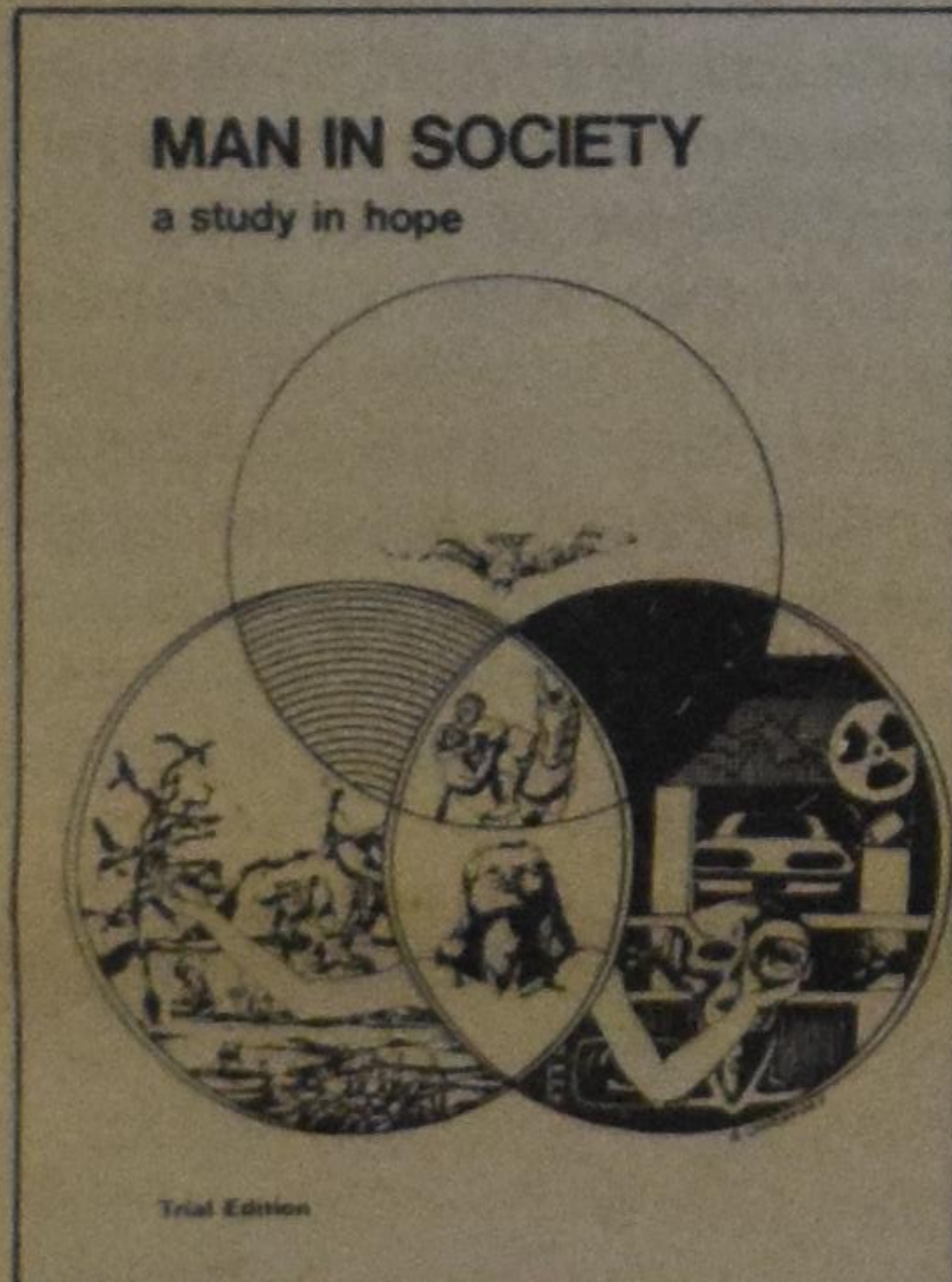
Rev. D.J. Hart
First Chr. Ref. Church
London, Ont.

Man in Society — A study in hope — conclusion

Politics and the state

by Ary De Moor

The government is busy in many parts of our everyday lives. Often this activity occurs without us realizing it or caring about it. Politics is more than higher taxes, separatism, or our social insurance numbers. Politics is also more than sitting as a member of parliament in Ottawa. When we vote, sing the national anthem, pay taxes, claim our rights, and complain about injustice, we are busy in politics. No one can escape being political. It is essential to our lives.



Politics is one of the constant expressions of our daily lives. Whether we like it or not, politics concerns all of us. We are responsible for the involvement of the state in our lives. Even if we try to ignore the government, it does not ignore us. That is why ostrich politics is still a way of acting politically.

Politics is only possible because of Christ. Colossians 1 tells us that Christ is the image of the unseen God and all things hold together in him. We must claim politics for Christ by bringing his Good News to it. We will then be instruments of his redemption; Christ brings redemption to this world through his servants. We must bring his healing words, for apart from him there is death and vanity.

If our political involvement is inevitable, what kind of issues must Christians concern themselves with? Should we be busy with the inner reformation of political life? What is the nature of the state and the specific task of the government? Is Christ recognized as Ruler of the nations?

Taxes, state intervention, and class structures are certainly important issues but more important is the perspective from which these issues are viewed and dealt with. The Word of God alone can give true insight into these issues. Therefore, it is not sufficient that Christians become involved in politics. They must

concern themselves with Christian politics. Christians must be directed by the Biblical view of man and society; the first requirement is not that they join an existing political party but that they determine the distinctive nature of Christian politics.

Christian political action must be anchored in the Word of God. That word clearly teaches that our entire life must be lived in obedience to our Maker. In Romans 11:36 we read, "for of him and through him, and to him are all things." John Calvin wrote: "We are God's, therefore let his wisdom and will preside over all our actions." Our political actions, too, must be directed to God. Only in Christ, who came to redeem the cosmos, can we live out of this new obedience.

Therefore, Christ's redemptive work is of central importance for Christian political action. He commands and enables us to seek God's Kingdom and his righteousness and to oppose everything that conflicts with that Kingdom. It means that in the first place all authority exercised on earth belongs to Christ, and secondly that all authority exercised by people is limited.

Often when we are looking at a specific topic or issue in politics we have to recognize that we are seeing only the tip of the iceberg. That is especially true if we get most of our information from the newspaper or T.V. news. In fact, because news reporting deals with events that "happen" from day to day we often deal with symptoms rather than getting at the roots of a problem.

For example, if you look at the rising price of gas you would conclude that Imperial Oil is in fact having a difficult time doing the tough and expensive job of finding oil for a strong America. Further study indicates that it is not having a hard time; with price increases have come increasing profits for the company.

So how do we get under water, so to speak, to see what the rest of the iceberg is really like? This is a very important question if we are going to deal not only with symptoms but also the underlying problems in order to find equitable solutions.

There are at least five questions that need to be asked to get at any big issue:

1. What is the historical background to the issue?
2. How is it part of a larger event?
3. What is the main feature of this present issue?
4. What impact does this issue have on people, communities and nations?
5. What is the underlying religious belief that promotes this issue?

5. What is the underlying religious belief that promotes this issue?

All major issues are grounded in religious beliefs. What a person does flows out of what a person believes. Even the small everyday events are influenced by what you believe. In the same way, the solutions we propose to these political issues will need to be placed in a new set of religious beliefs. Not only that, but we must also be sure that our solutions are consistent with the belief which we have. This is a difficult task.

In his book, *Rich Christians in an Age of Hunger*, Richard Sider tells the story of a group of devout Christians who once lived in a small village at the foot of a mountain. "A winding, slippery road with hairpin curves and steep precipices without guard rails wound its way up one side of the mountain and down the other. There were frequent fatal accidents.

"Deeply saddened by the injured people who were pulled from the wrecked cars, the Christians in the village's three churches decided to act. They pooled their resources and purchased an ambulance so that they could rush the injured to the hospital in the next town. Week after week church volunteers gave faithfully, even sacrificially of their time to operate the ambulance twenty-four hours a day. They saved many lives although some victims remained crippled for life.

"Then one day a visitor came to town. Puzzled, he asked why they did not close the road over the mountain and build a tunnel instead. Startled at first, the ambulance volunteers quickly pointed out that this approach (although technically possible) was not realistic or advisable. After all, the narrow mountain road had been there for a long time. Besides, the mayor would bitterly oppose the idea. (He owned a large restaurant and service station halfway up the mountain)

"The visitor was shocked that the mayor's economic interests mattered more to these Christians than the many human casualties. Somewhat hesitantly, he suggested that perhaps the churches ought to speak to the mayor. After all, he was an elder in the oldest church in town. Perhaps they should even elect a different mayor if he proved stubborn or unconcerned. Now the Christians were shocked.

"With rising indignation and righteous conviction they informed the young radical that the church dare not become involved in politics. The church is called to preach the gospel and give a cup of cold water. Its mission is not to dabble in

worldly things like social and political structures.

"Perplexed and bitter, the visitor left. As he wandered out of the village, one question churned round and round in his muddled mind. Is it really more spiritual to operate the ambulances which pick up the bloody victims of destructive social structures than to try to change the structures themselves?"

In many ways, Canadian Christians find themselves in similar circumstances. We must struggle in our Christian community with issues which do not have immediate answers and with issues which might affect us more than we first realize.

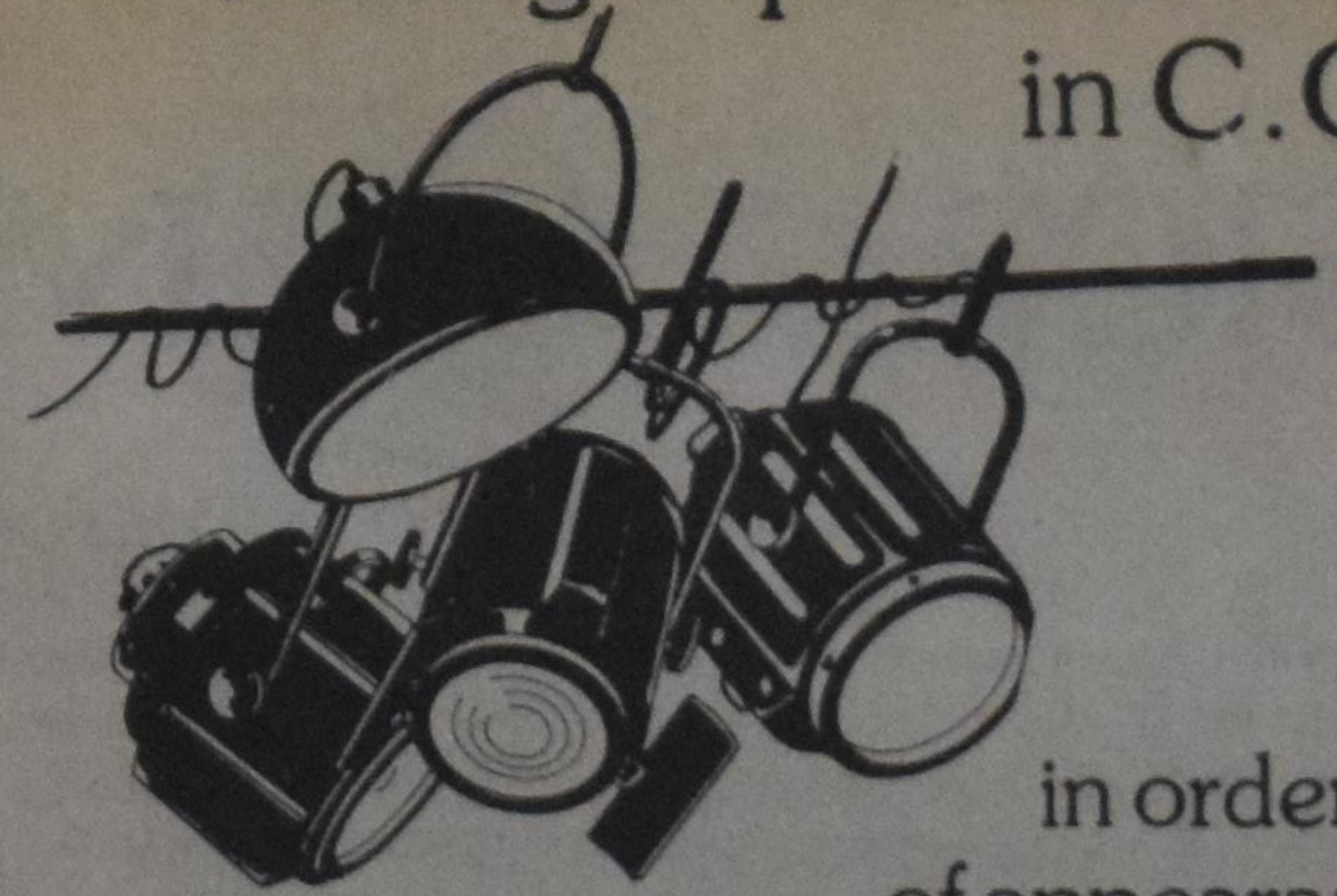
We do not have to wait until we have all of the answers before we can concretely

change things in our personal lives. Many issues are so complex that we feel we cannot do anything to change our lives. That would leave us hopeless. We as Christians are people of hope. While we are working on restructuring our lives in community with others, we can be busy in very specific ways to bring healing.

A change of structure does not guarantee that the people in those structures are necessarily going to live Christian lives of service. Through the witness of our personal lives we can begin to bring healing to people and to our government. Bringing justice and stewardship to bear on our personal lives and our government's actions is an expression of our love for God and for our neighbour.

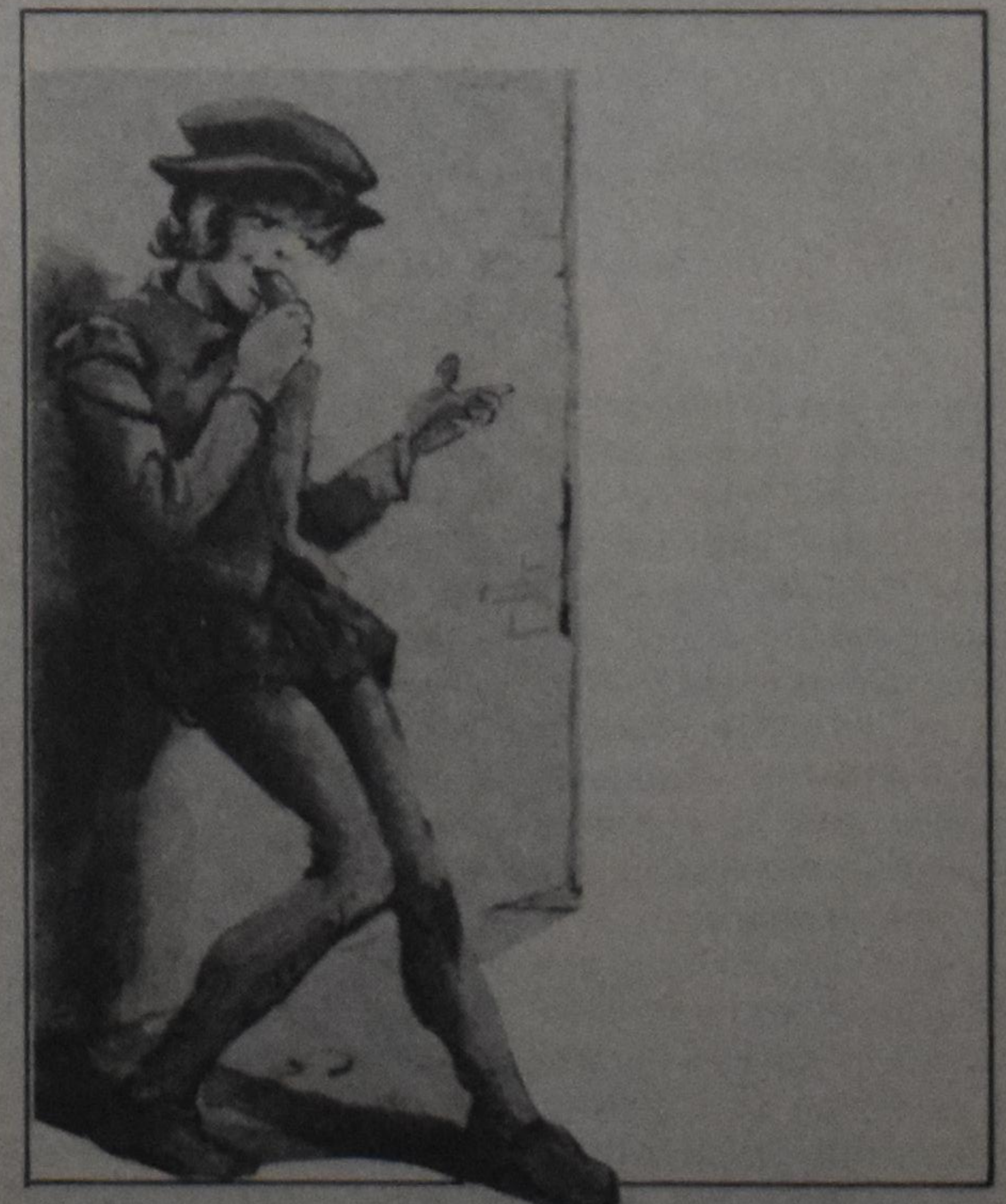
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Profile of a singing priest



Father Beni at the piano, sings at his Berwick rectory.

by Anne Hutten

C.C. columnist

his audience. The scene is a musical service at the Waterville United Church, near the centre of the Annapolis Valley; the singer is Father Beni.

Albeni d'Entremont was born in Nova Scotia's West Pubnico, an Acadian French community along the South Shore. His musical ability must have been apparent from the beginning; certainly it became well developed during the years of his education. These included voice lessons with an Italian teacher at Yarmouth, N.S., and with a professor emeritus of German ancestry at London, Ontario.

Today Father Beni, as he is affectionately called by all who know him, is the Singing Priest of St. Anthony's Church at Berwick, N.S. He not only ministers to his own flock, but can be heard in other churches, at hymn sings, weddings, funerals, fairs, parties, and senior citizens' homes. In fact, he admits to having sung at a fashion show on one memorable occasion. Along with a wide repertoire of sacred music, he is familiar with many of the golden oldies of former years, with fun songs, romantic songs, and patriotic songs.

What is the goal of this man's ministry? Father Beni defines it succinctly in one word: service. "Service to the people of God", he says. "The priesthood is nothing but someone who is ordained by the people and for the people." He goes on to explain.

"Your first service would be liturgical, your celebrations of all kinds. I'm the one who directs these celebrations, and I bring the Good News." Taking part in less church-related functions still fits into this pattern. Singing at a funeral, for instance, has a definite meaning.

"I think if someone is confident enough to sing at a funeral, it automatically communicates certain vibrations to the people who are there. When you communicate by singing, you are communicating in a voice that is, hopefully, at peace, secure, understanding of the situation, and confident in God. These are the vibrations you are ready to transfer, even without singing words of any kind." Almost any song could be used, he says; it's the subconscious impact that is important. "The vibrations in your own body do penetrate other people when you're singing."

During our interview Father Beni is reluctant to have his photo taken; he only relaxes when asked to play something on the piano in his living room.

"I don't read music very well", he claims, effortlessly fingering the notes into rich full chords interspersed with playful grace notes. He loves the music of Joe Wise, a former seminary friend who decided against the priesthood in favor of marriage and a professional career in music. Father Beni himself

has never felt any conflict between his music and his work as a priest. He has been able to translate his natural gift for song into an integral part of his priesthood.

"What do you want to portray?" he asks rhetorically. "It's not what you are singing, it's the background you are giving people. People don't realize this. See, the restlessness there is in the young people singing today is unbelievable, and the restlessness it causes also. People have no direction, and nowhere to go. It's this instant pudding society that we have — that's it. So you see the disastrous effect that music can have." His French accent at times becomes more pronounced as he searches for the right expression in English, but the meaning comes across. I ask him whether it makes any difference to him where he sings, or at what kind of function.

"No", he replies. "Because security and faith, understanding of one another, the beauty of God, the beauty of this life, the beauty of the Good News, everybody should have that." He admits that the latter thought is idealistic.

"It's a nice thought, and you can't live it all the time, because you go through periods of darkness, of uncertainty; so yourself, you're sometimes not at the height." His mind races back to the previous Sunday evening.

PASTORAL COUNSELLING

by Ralph Heynen

No time for sissies

I have met several couples in the last few years who say that it isn't fair to bring children into a world like this. They didn't want their offspring to wrestle with the evils of our time. This is an awesome age and parents who feel that way about having children should not have them because as parents they too would be lacking in courage. I can feel for those who do not want to subject their children to the threat of modern living, but I would like to see parents take it as a challenge. Who knows if that son or daughter that you bring into the world could do much to change the circumstances and could help to alleviate some of the evils that beset us in today's world.

We are not supposed to bring them up as "hot house" plants, but we have got to send our children out into the world with courage and confidence that enables them to ride serenely on no matter how difficult the times may be. It isn't so that we ought to close our eyes to the evils of our day. Many best sellers exploit the moral breakdown, the sexual revolution, lack of interest in religion, the dangers that threaten us as we walk on our streets after dark.

Children should not be brought up in such a shielded way that they are protected in every way. When a little child is young you protect him; you don't want little children to watch horror stories on television, you don't want your children to be exposed to a lot of the evils that are presented to us in today's world. We do all we can to help

our children physically: we give them lots of attention, they receive the right food, proper amount of vitamins and shots. When you see all the efforts of the modern parents we wonder how children grew up in previous generations when we didn't have these kinds of things. Many of them grew up like Topsy, but at that time there was this quality of motherly instinct, and fatherly love that kept a child serene and confident. It does seem as though things were not as threatening as they are today.

The child does not always live up to the strict routine of the mother and we see children that take certain liberties that frighten the mothers. In our trailer this winter we stayed next door to a family who had a few small children. One of them was rather a dainty little girl about three years old, but when she would go to the beach this child would eat sand and the mother would shout at her, "Don't eat that; it's dirty," but the next day the child again ate sand and whatever fell into the sand was perfectly alright. As far as I'm concerned she looked like a very healthy specimen.

The modern youngster has little chance of living out his life without facing a number of major crises. With the speed of modern living we can be sure that there are going to be a number of difficult periods for the children that we have and the children are going to have to face. I doubt whether we would be really pleased if this were not the

case. We rather love the excitement of this present age. If I had my choice as to what time to be alive, whether that would be 100 years ago or 50 years hence, I think I would choose today because this is really an exciting world in which to live.

The true art of bringing up a child these days is to give them a balanced diet of security and struggle. They need love in large doses, but they shouldn't be smothered by it. They need to have power to face the battles and frustrations, but we ought to watch too that they do not become crushed by the difficulties that come to them in their time. One of the saddest things we hear from parents who appear with their children in juvenile court is, "We tried to give him everything." They gave him everything; a good allowance, a great deal of freedom, a car. Everything was given to him but the ability to handle his freedom and to face up to the frustrations of life. Love is often handed out in the form of dollar bills, but this is not the kind of loving concern a youngster needs. Tomorrow's world is not for cry babies and sissies. Children must learn to face up to the rigors of life. When a child learns to walk he falls a good many times, he often gets bumps and bruises, but a wise parent doesn't go and pick him up every time he falls. You simply say, "Why don't you get up again and try once more?" Children often have to burn their fingers before they learn not to touch things that are hot. They have to fall down stairs a few

times to realize there is a danger to those inviting steps. This doesn't mean we have to put our children through obstacle courses like we do with soldiers in basic training — life has enough obstacles. It merely means that we should not protect our children so they cannot learn to face life as it is today.

I know some families who have undergone a large number of difficulties and some of these families have grown stronger through these experiences. You sometimes meet people that have overcome some tremendous obstacles in their life and there is a strength and joy in their life which never could have been found in any other way. A family that goes through a trying experience is one which is able to face both prosperity and adversity for they know these experiences teach them to be a better person, to be stronger and to be more vibrant in their faith.

THOUGHT FOR THE WEEK:

We all long for a victorious faith and one of the ingredients of that faith is a positive outlook on life — the ability to smile even when the going is difficult. Our Lord said in some of the darkest moments in His life, "Be of good cheer, I have overcome the world." He had the sorrows of the world in His heart, but He had the joy of heaven in His soul.

Profile of a singing priest

"Last Sunday I was very much so", he says, referring to his participation in that musical service. He again repeats that "It's what's behind the singing. The medium is the message."

He begins to smile when telling me about the fashion show at which he sang.

"I was singing, 'Those were the days, my friends / we thought they'd never end / we'll sing and dance forever' — here the song, sung as naturally as though he is indeed performing for a crowd, dissolves into laughter, and the statement, 'I love that one!' He goes on to describe a modern religious piece.

"I'm in love with my God/my God's in love with me./ The more I know, the more I see / That I'm in love with my God.' Something like that. My friend sings that to his wife, meaning that the more love he sees in her, the more he can love God." He doesn't speak the irregular rhythm; it is sung. During our discussion he breaks into song half a dozen times, and it's obvious that this man lives and breathes music.

Father Beni thinks his bishop approves of the musical emphasis within his ministry, but "I try to keep a low profile". Humility is necessary for true service, he says. "Whatever comes out is for the enjoyment of the people." The word "joy" is often used; this priest is convinced that many people lack the "joie de vivre" so necessary to a full life. Music is one way in which this can be instilled or encouraged. Being joyful is to celebrate.

"It's the Word of God made flesh!" says Father Beni. "And he celebrated his life; so we celebrate his life in communion with him. And in communion with one another, because we receive the same bread." He has few doubts as to whether this can be true, be made real for worshippers week after week. The more flexible liturgies of today's Catholic Church allow for enough variety to ward off boredom or dulling custom.

"Like this past Sunday we had a family mass, with babies crying all over the place. It was very interesting, and everybody enjoyed it." He adds that there is now more scope for participation by members of the Church. Everything is on a volunteer basis, including the reading of Scripture and the

taking of the collection. Women and children take part, and altar girls have become a familiar sight alongside altar boys. As to women priests, Father Beni makes no predictions, saying only that, "your guess is as good as mine."

We get into the broader topic of the Roman Catholic Church today. Father Beni sees a great change of attitude towards the use of the Bible in recent years. In fact, he notes that already at Seminary he engaged in much Bible study for the four years he was there. His own congregation uses a booklet entitled "Twenty Lessons" for weekly Bible studies, and he sees this as part of a much wider trend.

"I suppose we are much more advanced in hermeneutics now. We've done a lot of exegesis. Scripture has become really and truthfully a part of our lives." And — "It's becoming very much evident that many of the great scholars now studying and interpreting the Scripture for today's world are Catholic."

Much of the Catholic's Church's emphasis is still on familiar rituals, repetition of ancient truth. Father Beni loves the services with their drama of music and chants. He cites a specific example:

"Once a year we sing, 'O happy sin that has given us a Redeemer.' It's part of the Exultat, a service which begins in total darkness and ends in light."

Have the strong traditions of the church, with the solemn singing of hallelujah's and the celebration of so many Biblical events, turned young people off, or does it draw them to the church?

"I don't know", says Father Beni. "It did turn them off in the sixties, but slowly they're coming back to it. Because of the tensions in the world today, they want to hold onto something; a firm grasp of something that is not just an invention of yesterday, but has been for thousands of years. Two thousand years before Christ — two thousand years after Christ — and still things are going on the same. Four thousand years ago civilization experienced the call, first to Abraham, which is the same call in each one's life. It's no different than what we experience."

And of course we get back to

music.

"I'm alive during hymn sings!" he says. It's a superfluous statement to anyone who has seen him sing in public. Every pore of his body exudes life and joy, and the confidence of which he speaks. He goes on to analyze some of the songs used during the recent service.

"A song such as 'Lord of the Dance' is used when

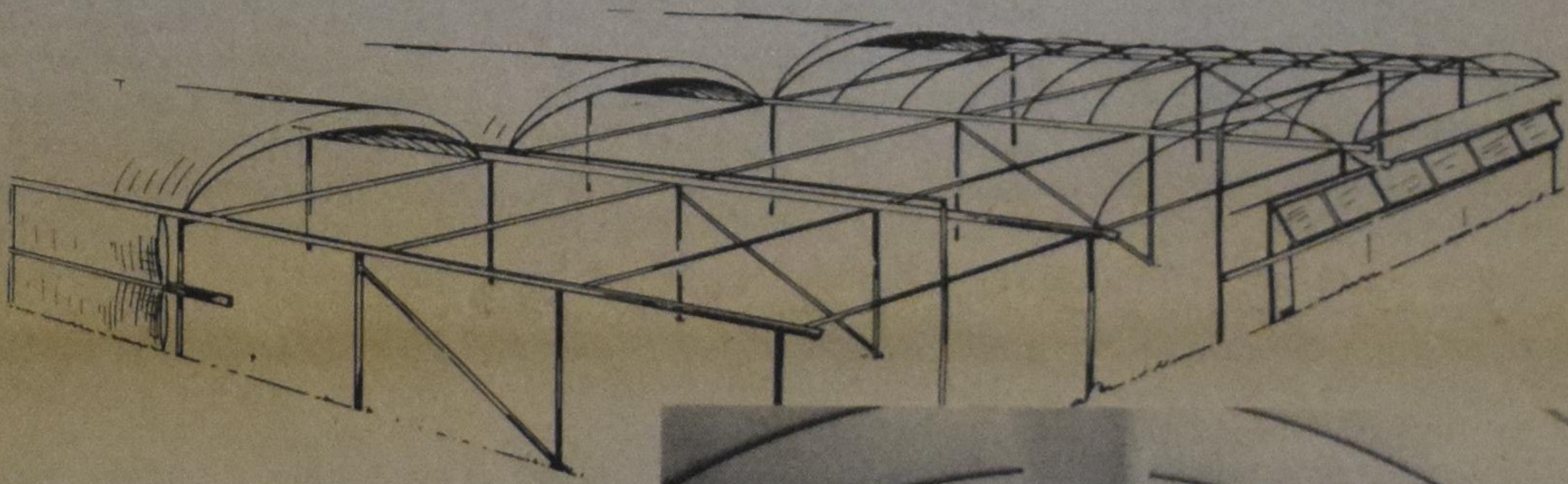
everything has already been said. I had sung 'Abba Father', and 'Stranger of Galilee', and 'He's everything to me', and then that one, 'Peace is flowing like a river' — the conversation becomes a snapping of the fingers, a humming of the melody to bring the song back to memory. 'And 'Jesus is Life' — that's one where you should have the cymbals and drums, it just follows what you read in

the Psalms. And if all that has been sung, what can be more Good News than 'Lord of the Dance'?"

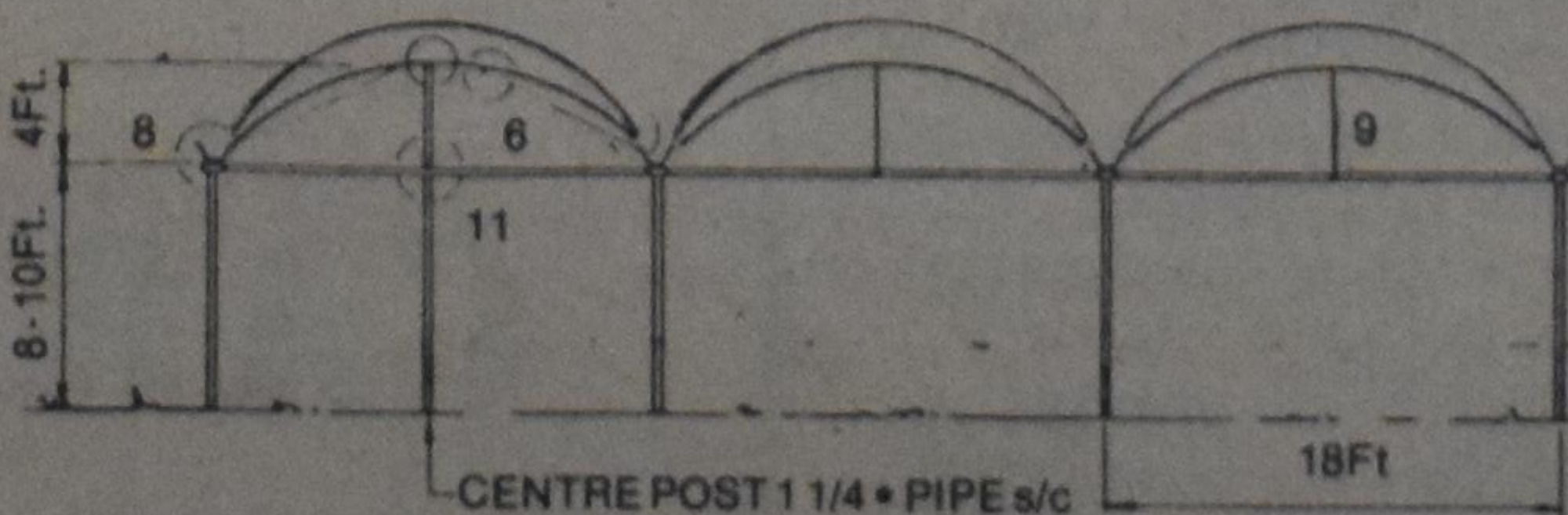
Saint Augustine used the term 'praying twice' when referring to song, and Father Beni wholeheartedly concurs with that description. "You're using your whole body also." And he sums up his musical ministry: "Singing for me is part of my life."



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Politics

The needy shall not always be forgotten

by Ben Vandezande

It's been a long week.

Ten speeches, ten responses, ten small group sessions and ten large group discussions later, somehow 5 days seem more like 10.

But it was an important week in the development of a perspective for thought and action on the needy in our world. Under the theme "The Needy Shall Not Always Be Forgotten" the CJL Foundation hosted a conference for some 50 people during the last week of July.

What a range of people! These people were different in occupation (M.P., social workers, teachers, researchers, physicists, homemakers, unionists, etc.) but also often different in background (ie) not all Reformed. That of course makes for lots of exciting discussion and times where we had to stop and develop clarity as to what our roots were or what we were driving at.

One United church lady from the Maritimes, after we had discussed how attitudes toward poverty show up in the schools asked, "where are you from?" When I told her I was born in Holland, she said it seemed like everyone "is Dutch around here!"

After opening speeches on the first day and some good social events set up by the

staff, the group split into two sessions: poverty, and food. For three days each group worked on its own area, trying to work on change of attitudes, views and actions on many levels (ie) personal, on the job, in institutions, government policy, etc. You can appreciate the size of that task if you have done any work yourself with something like "He Had Compassion on Them".

And yet by Friday, the last day of the conference, we were being asked to draw conclusions by making resolutions about our discussions. The amazing thing was that we had lots. That is amazing because the size of the issues could have paralyzed us to not dare to move.

We did not come up with a list of proposed legislation for Mr. Clark. But it was a clear indication on a number of areas that God won't let us forget the needy. In fact, he provides avenues to work in even though those who would hurt the needy by various means are big and powerful. By responding in light of God's norms for life we hope we do not try to respond and help in a way that offers no hope.

The CJL will be publishing the speeches and proceedings. Summaries will appear in a variety of Christian publications in the future. Write the CJL for more material if you are interested.

Adopt an M.P.

by Ben Vandezande
Politics Editor

The idea of a jail visitation program, regular visits to the aged, and even some help for the poor is becoming an acceptable part of Christian work. I would like to suggest that we extend that concern to politics.

No, I am not suggesting that you go with your choir to your M.P.'s office and sing all stanzas of "Christ Shall Have Dominion". Neither does it mean we go to counsel him or her. A politician is our elected representative and it is precisely there where we should begin.

Let's use the example of the M.P. who was elected in your riding May 22. Perhaps you could begin by sending him a letter asking what his goals are as your representative. What does he think are the pressing issues and what are his views on them? In short, ask an accounting from him as to what his goals are as an M.P. when the House opens October 10.

Meanwhile you could find out more about your M.P. What was he involved in before he was elected? What are his main areas of interest; has he been appointed to any position within his party; (ie) in cabinet, as a minister's assistant, as a critic for a policy area, or

whatever. Also, go to the public library and his constituency office to see if there is any material (especially in a clipping file) on him or his prior work.

Once you have some of this information you are more prepared to "crawl into his skin". Try to understand where the person is coming from not only in his personal views but also politically how far he is willing to stick with those views in the party discussions.

Now you are ready to be more concrete about issues. Perhaps you could focus on areas that are of interest to him or in an area to which he has been appointed. One way to do this is by sending a clipping from the newspaper that describes a problem, a controversy or opinion on a particular topic. Ask if he would be so kind as to share his views on the topic, which direction he thinks it should go, what he is prepared to do about it, and for what his party's stance is on the matter. Share this correspondence with some others and discuss it and together write up some kind of response from your point of view. That could include asking further questions on what he answered and/or sharing your opinions and inviting him to comment.

After a bit of exchange like

this you are probably ready for a visit together. In your discussion, don't forget to keep careful record of what is said so that you can compare notes later. Also, don't get caught in only criticizing or opposing a position. We are "pro-life" — that means we have positive proposals to offer as well.

Keep up the correspondence between visits by asking for his opinion on issues currently before the House of Commons. Again share and discuss this with friends and put together a response. This may lead to letters to the editor, attending public meetings, etc. around the issues and views you share. In any case, it will show your representative you care and that it is important for him to know you and vice versa. It also opens the door for open-hearted discussion on particular issues on which you do not agree.

Such an effort is not an end itself. It will lead to more activities, as you will quickly discover. But it is a fairly easy way to make your elected representatives on all levels (federal, provincial, regional, municipal, board of education) a more regular part of our thoughts and discussions.

That kind of active citizenship is within reach of all of us with our elected representatives. Try it and enjoy it.

Short steps on the road to justice

Political action can easily die once it tries to get beyond discussion. In conversation we like to take on the whole "system" and we are usually quite good at suggesting that society as a whole has to change. As a result, when we do want to act we hesitate because we realize our actions only deal with some part of the problem.

We must come to grips with the obvious: there will be no one law that gets passed that will "change the whole system". Change is made up of bits and pieces.

But where do we begin? At least two principles should guide us. First, address yourself to issues in which you have had some personal involvement. If you want to say something about the welfare system be sure you have had contact with people on welfare, or who administer the system. Listen to them, try to understand so that when you speak about it to legislators you can be concrete. Such an approach may lead you to respond first of all to needs there are in your community. Political action is one of many responses to the

problem. That will also serve to give you "manageable" projects for starters.

Second, we should try to pick an issue which is not for self-advancement. There are many groups who push for goals that will benefit them. Although there is nothing wrong with that, the danger is that we become a pressure group acting out of self-interest.

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Concretely, that might mean being personally involved in helping the handicapped and helping them develop a case for more just treatment by the city fathers, provincial government, the transit system, etc.

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Ik zal raad geven

Toen de Nederlandse Koningin Wilhelmina in het huwelijk trad moet er over deze tekst uit psalm twee en dertig geprekeerd zijn. En om de herinnering daaraan levend te houden is er een gebrandschilderd raam aangebracht in de Nieuwe Kerk te Amsterdam waarin de wijsvinger van een hand omhoog wijst, aangevend dat God het is van wien ieder, ook een koningin, raad, advies moet verwachten.

Raad hebben wij allen nodig. En de psalmdichter bedoelt te zeggen: verwacht die raad nu niet in de eerste plaats van mensen, maar van de Heer, uw God. Het is een belofte die we ons mogen toe-eigenen. En het moet ons tot vreugde stemmen dat er een raadsman bestaat wiens raad niet is ingegeven door eigenbelang, maar alleen door liefde voor zijn kinderen.

Hebt gij niet gelezen? zei de Heer Jezus. U vindt die raad van God voornamelijk in zijn Woord. De Bijbel is een boek met raadgevingen. En ze zijn binnen het bereik van de lezers. Die lezers zullen echter door de illuminatie van de Heilige Geest die raad van God moeten leren verstaan om er ook naar te leven.

Door de Heilige Geest moeten we leren om de raad van onze hemelse Vader niet in de wind te slaan. En daarom zal het ook nodig zijn dat Gods kinderen ernstig bidden om de werking van de Heilige Geest. Wij moeten immers niet leven naar eigen goedvinden. Wij moeten niet zelf de leiding in handen nemen. Wij moeten, zoals een van de oude kerkelijke formulieren het zegt: "leven naar uitwijzen van het heilig evangelie".

Wat zijn er veel mensen die menen dat zij het zonder Gods raad wel kunnen stellen. En lijden niet veel huwelijken schipbreuk omdat men niet luisteren wil naar Gods goede raad. Hoort ge niet vaak mensen zeggen dat ze vrij willen zijn, dat ze zelf de normen wensen te maken. En is het niet het ideaal van velen om een mens te zijn wiens krachten zowel ten goede als ten kwade door geen God worden gebonden. Men wil zich zelf zijn. En leven, wat dat dan maar mag zijn. Misschien, zo schrijft iemand, misschien gaat een mens door zo te leven ten onder, maar men kan beter als een leeuw vroegtijdig in de wildernis omkomen, dan lang blijven leven in een kooi.

En wat wil het christendom? Het wil dat de adelaar die hoog om de toppen der bergen vliegt, gekortwiekt wordt, en zo van zijn kracht beroofd. Men weet wellicht wel dat de christen zegt: wanneer deze eigen menselijke kracht gebroken is, ontvangt de mens geweldige kracht van God, maar voor hem is Paulus voor zijn bekering, levend in eigen kracht, geweldiger dan daarna, als hij steeds wil doen wat God zegt. Saulus met zijn gebalde vuist, die zijn eigen weg gaat krijgt meer stemmen dan Paulus die zijn handen vouwt tot gebed en vraagt: Heer, wat wilt u dat ik doen zal?

De mens is van nature hoogmoedig, hij wil zich niet laten leiden, niet laten raden door een God die belooft: Ik zal raad geven. Ik zal u leren en onderwijzen aangaande de weg die gij gaan moet. Een mens meent vrij te zijn als hij niet luistert naar enige raad, doch in werkelijkheid is hij alleen maar vrij als hij goed luistert naar Gods raad, als hij de raadgeving van God, die vooral in de Bijbel aan ons gegeven wordt als leidend motief voor zijn leven aanvaardt.

Hebt gij niet gelezen? Hebt ge Gods raad niet gehoord? Daar komt het op aan, bij alle levensproblemen, in de vervulling van onze roeping, met al zijn vragen. God zegt: Ik zal raad geven! niet alleen in bepaalde gevallen, maar in alle gevallen. Ik ben als raadgever altijd aanwezig.

Samen en afzonderlijk zullen we dan ons levenstoestel moeten afstemmen om de raad van God te kunnen opvangen. Samen en afzonderlijk leven bij een open Bijbel, waaruit wij Gods raad, Gods onderwijs opvangen "aangaande de weg die wij moeten gaan". En... dat is ook de enige goede weg.

J. Van Harmelen

Shalom Manor (Rusthuis van de Chr. Ref. Church) in Classis Hamilton

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PERSOVERZICHT

- De bijeenkomst van de staatshoofden van het Britse Gemenebest is weer over. De "vrouw in het ambt", Englands prime minister Margaret Thatcher heeft een belangrijke politieke overwinning behaald door het voorstel voor vrede in Zimbabwe Rhodesia. De Afrikaanse landen willen het tegenwoordige bewind van Moezorewa niet erkennen omdat achter de schermen van dat regiem de blanken aan de touwtjes trekken. Engeland zal nu Zimbabwe Rhodesia bijstaan in het vormen van een nieuwe grondwet.

- Onze eigen Joe Clark kreeg "ruim voldoende" van de pers en van de leden van de Gemeenebest konferentie. Nog geen "tien met een griffel" maar dat komt misschien nog wel.

- Er was niet zo heel veel belangrijk nieuws. Ik zag in een krant weer een bericht over het monster van Loch Ness, hetgeen betekent dat de krant stof nodig had om bladzijden te vullen.

- De rechtspraak inzake Jacques en Louise Cossette-Trudel die in 1970 de Engelse diplomaat James Cross ontvoerd hadden, veroorzaakte nog al wat opspraak. Ze kregen namelijk twee jaar minus een dag in de bak. Vooral John Diefenbaker was erg kritisch over het nogal schappelijke vonnis. De rechter nam echter in zijn vonnis het feit op dat het echtpaar al gerehabiliteerd is. Is dat eigenlijk niet het einddoel van het totale rechtswezen?

- Een windhoos trok door Zuid-Ontario en liet een spoor van verwoesting achter. In Toronto werden een dozijn gevallen van de zogenaamde veteranen-ziekte gekonstateerd. Die ziekte lijkt veel op ernstige longontsteking.

Twee mensen zijn er aan overleden. Tijdens het lange week-end parkeerde de Ontario Provinciale Politie hun ongebruikte auto's langs de verkeerswegen. Slim bedacht he?

- Amerika heeft Israël gewaarschuwd dat het oorlogstuig, dat ze voor een goed prijsje verkochten, niet tegen de P.L.O. gebruikt mag worden. Anders krijgen ze niet meer. Denken ze misschien in Washington dat Israël dat spul nodig heeft om te ganzeborden?

- De voortgaande onderhandelingen tussen Egypte en Israël liepen weer eens spaak. Israël wil geen P.L.O. leden in de besprekingen.

- Deserteurs van het Spaanse vreemdelingen legioen hadden er de balen van. Ze kaapten een vliegtuig om te deserteren. Na veel heen en weer gevlieg kwam de machine aan in Zwitserland waar de deserteurs zich overgaven. Er waren geen slachtoffers.

- Een aangestoken bosbrand in Spanje kostte meer dan twee en twintig mensen het leven.

- In Italië kwam de vulkaan Etna weer in activiteit. De berg spuwt vuur en lava.

- Er was een bloedige opstand tegen het rode regiem van Afganistan. De opstand kwam van een Mohammedaanse volksgroep.

- En om te besluiten heb ik geen nieuws over het monster van Loch Ness maar toch wel een leuk verhaaltje uit Burnaby B.C. waar twee heren de toegang tot een plaatselijke naaiklas ontzegd werd. Ze lieten het er niet bij zitten en het recht heeft weer eens gezegevierd. David Rogers en Danny Brown zijn nu lid van de naaikrans in Burnaby.

Carl D. Tuyt

Ontario's nieuwe 30% stimulans om in kleine zaken te investeren

Corporatie voor de ontwikkeling van kleine zaken

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Lorne Maack,
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Frank Miller,
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Minister of Industry and Tourism

De geschiedenis van Quebec (5)

De Canadiens

door William Stewart

De Franse kolonisten die zich in Quebec vestigden waren de eersten die Canadiens genoemd werden. En dat was uiteraard lang voordat de term Quebecois een politieke klank had en de bekende klank had die het thans heeft.

Tegen het einde van de 17de eeuw begonnen de ambtenaren die in dienst van Frankrijk nogal wat heen en weer reisden tussen Frankrijk en Canada een onderscheid te maken tussen "Canadiens" waarmee ze mensen bedoelden die zich permanent in Quebec hadden gevestigd en anderen die tijdelijk in Quebec verbleven, maar wier permanente woningen in Frankrijk stonden. Langzamerhand echter begon men de term Canadien ook in Quebec te gebruiken en thans weet iedereen dat met "Canadiens" de inwoners van Quebec bedoeld worden. Toen in 1763 een einde kwam aan het Franse bewind begon men de Engels sprekende inwoners van Quebec Anglais te noemen en ook nu nog wordt dit onderscheid gemaakt.

De Frans sprekende inwoners van Quebec, en de vele duizenden Frans Canadezen in andere provincies en in de Verenigde Staten, zijn vrijwel allemaal afstammelingen van de ongeveer 6.000 kolonisten uit de 17de eeuw. Ongeveer de helft van deze mensen kwam uit Normandië en omgeving. Een kleine groep kwam uit Bretagne en gebieden ten zuiden hiervan, terwijl er ook wat mensen uit Parijs en Picardië kwamen.

Veel "Acadians" uit de Maritime provincies zijn oorspronkelijk uit dezelfde delen van Frankrijk gekomen, maar zij hebben zich in Noord Amerika heel anders ontwikkeld en iedere groep heeft daar zijn eigen identiteit behouden.



Zij stonden er op "habitants" genoemd te worden

De kolonisten hadden er geen bezwaar tegen Canadiens genoemd te worden, maar zij weigerden gezien te worden als boeren. Zij stonden er op "habitants" genoemd te worden — personen die zich in een nieuwe kolonie hadden gevestigd. En zo kwamen de mensen op het platteland in Quebec bekend te staan als "habitants", terwijl zij als nationaliteit de identiteit van Canadien aannamen.

De meeste van die eerste kolonisten kwamen hier ongetrouwd naar toe en honderden van deze jonge kolonisten waren officieren en soldaten uit het Franse leger die naar Canada gezonden waren om de kolonisten te beschermen tegen de Indiaanse overvallen. Sommigen van deze militairen keerden na hun dienstperiode niet eens terug naar Frankrijk, en anderen werden later door financiële regelingen bewogen zich als kolonisten in Canada te vestigen. Men schat dat ongeveer een vierde van die eerste kolonisten uit militairen bestond. Geen wonder dus dat

men hier altijd een grote voorliefde heeft gehad voor optochten, militaire muziek en voor verhalen over de militaire prestaties van de Frans-Canadese legereenheden die in de Eerste en Tweede Wereldoorlog gevochten hebben.

Bruidjes voor die eerste groepen ongetrouwde kolonisten werden in groepen van 50 tot 100 van Frankrijk naar Canada verscheept. Zij waren spoedig allemaal getrouwd en werden — toen hun gezinnen begonnen te groeien — op allerlei manieren door de Franse regering geholpen.

Een gemeenschap met een eigen identiteit

De kolonisten uit die tijd spraken uiteraard een 17de eeuwse Franse taal — met veel maritieme uitdrukkingen — en die taal is weinig veranderd. Zelfs toen er een einde kwam aan het Franse bewind en de Engelsen het roer in handen kregen veranderde er niet veel in de taal van deze Frans Canadezen. De Canadiens ontwikkelden ook een soort van geestelijke onafhankelijkheid, die waarschijnlijk het gevolg

was van de moeilijke omstandigheden waaronder de mensen leefden, en zij behielden de karakteristieken uit de specifieke Franse streken waaruit zij oorspronkelijk gekomen waren. Uit een rapport dat in 1689 naar Frankrijk gezonden werd blijkt dat de mensen hun vrijheid op prijs stelden, een vrijheid zonder druk.

De huizen van die eerste kolonisten bestonden uit naast elkaar, in de grond geslagen palen die met klein besmeerd werden, en het dak bestond uit riet of boombast. Later werden blokhutten gebouwd met planken vloeren, terwijl nog weer later de stevige stenen huizen gebouwd werden met hun dikke muren en open haarden. Die werden vaak gebouwd door corvees — groepen burens die met elkaar hun huizen bouwden. Onder de kolonisten bevonden zich smeden, timmerlieden, wagenmakers, metselaars en zadelmakers. De bekwaamheid van deze mensen kan men ook nu nog bewonderen in musea en oude gebouwen.

Er werd in die eerste tijd veel gedaan aan de verbouw van erwten, haver en gerst, terwijl de meeste mensen ook zelf een groententuin hadden. Ze hielden niet van de door de Indianen verbouwde mais, maar ze verbouwden wel tabak, want de meeste mannen, sommige van de vrouwen en zelfs jonge knapen, hielden van de pijp. De Normandische specialiteit voor de appelteelt en het maken van appelcider leidde tot het ontstaan van rijke boomgaarden.

Er werd geen landbouw bedreven op grote schaal,

waarschijnlijk omdat men weinig kennis had van wisselbouw, om de grond tijd te geven zich te herstellen.

Kleding was in het begin een probleem! Men voelde weinig voor suggesties van de overheid voor de vervaardiging van kleding uit schapenwol en in het begin droeg men, net als de Indianen, voornamelijk uit dierenhuiden vervaardigde kleren. Langzamerhand echter begon men meer aan weven en spinnen te doen en na verloop van tijd begonnen de mannen's zondags hun donkere pakken te dragen en de vrouwen hun mooie japonnen, vooral natuurlijk voor de kerk en speciale gelegenheden.

Het werd echter wel duidelijk dat de werkende Canadiens niet rijk zouden worden; zij hadden echter hun vrijheid en onafhankelijkheid en konden er goed van komen. Hun levensstandaard was stukken beter dan die van de landbouwers in Frankrijk.

Men kon in die tijd in Franse kranten nogal eens lezen dat in vele gevallen ongewenste mensen naar Canada gestuurd werden. Dat lijkt echter onwaarschijnlijk als men weet dat een aantal mensen die zich na hun emigratie naar Canada niet konden aanpassen in hun nieuwe omgeving of ongeschikt beschouwd werden naar Frankrijk teruggestuurd werden.

Deze mannen en vrouwen hadden het verre van gemakkelijk, maar zij zagen kans om met hard werken en veel wilskracht een gemeenschap te stichten waarin taal en karakter bewaard bleven; attributen die ook nu nog gewaardeerd worden.

Wie is lid van het Koninklijk Huis?

Fries Dagblad - De regering vindt dat van de leden van de koninklijke familie slechts een deel tot het Koninklijk Huis in de strikte zin gerekend mag worden, nl. koningin Juliana, prins Bernhard en de prinsessen Beatrix en Margriet met hun echtgenoten en kinderen. Na jarenlange discussies is hierover overeenstemming bereikt tussen koningin Juliana en het kabinet. Op het ogenblik buigt de Raad van State zich over het betrokken wetsontwerp, dat daarna bij de Tweede Kamer ingediend zal worden.

De eerste discussies over de vraag wie tot het Koninklijk Huis gerekend kunnen worden

hadden ten tijde van het kabinet-De Jong (1967-1971) plaats. Vele jaren bleven diverse kabinetten van oordeel dat het Koninklijk Huis beperkt zou moeten worden tot de Koningin en haar gemaal, de kroonprinses, haar gemaal en haar kinderen. Koningin Juliana keerde zich tegen deze opvatting; zij wilde de kring van leden van het Koninklijk Huis ruimer zien.

Premier Van Agt slaagde erin overeenstemming met het staatshoofd te bereiken. Deze houdt in dat tot het Koninklijk Huis alle leden van de koninklijke familie behoren die niet door hun huwelijk zonder toestemming van de Staten-Generaal dan wel om andere

redenen van erfopvolging zijn uitgesloten.

Voor het doen en laten van de leden van het Koninklijk Huis kan het kabinet in het parlement ter verantwoording worden geroepen. Alleen al om praktische redenen was daarom een beperking noodzakelijk. In de memorie van toelichting op het wetsontwerp staat dat, naarmate de afstand tot de Troon groter wordt, de actieve verantwoordelijkheid van de leden van het kabinet afneemt.

De financiële regelingen staan buiten het wetsontwerp, omdat die in het z.g. financieel statuut vermeld zijn.

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de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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Ze ziet ineens dapper naar hem op. "Nuttig zijn voor anderen," zegt ze.

"Waar ben je dan beter dan hier op de Heide?" vraagt Jo, "de Heide gilt om hulp en medewerkers in clubs, verenigingen, Zondagsschool — als je daar nu eens in ging werken? Thuis vader en moeder helpen en dan het prachtige werk op de Heide? Je hebt al heel wat geleerd en kunt je leven lang doorgaan met lezen en jezelf bijleren, doen hoor! Dan is je leven rijk en word je echt gelukkig want er is zoveel te doen, Mien, zoveel..."

"Help jij me dan?" Gespannen ziet ze hem aan.

"Natuurlijk, zus! Zo gauw mogelijk plant ik je in het Zondagsschoolwerk, dat een vaste medewerkster nodig heeft en dan de verenigingen, de naaikrans, uitleidingen organiseren met Kerst; zangclubs en evangelisatieblaadjes verzorgen en verkopen in de kroegen — kind, er is zoveel te doen. Ik ben blij, dat je dit wilt, heel blij en ik zal met vader hierover praten!"

Ze schiet in een opluchtend zenuwachtig lachje, als Jo haar een klap op de schouder geeft en ineens plagend uitroept: "O Mien, je bakbroden zijn nog niet klaar!"

Maar in huis terugkerend, beseft Jo als zovele keren, dat hier op de Heide God zijn medewerkers op allerlei wijzen recruteert. Dan moet het goed gaan, dit kan niet anders.

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Zes-en-twintig Maart achttien-honderd-zes-en-negentig trouwt Frits Vermeulen en begint een zaak in de Kanaalstraat in IJmuiden. Tot gnulvend genoeg van de familie adverteert hij in het krantje van Nauta, zoals het genoemd wordt en reeds een grote oplage bereikt. Iedereen ziet er Zaterdags naar uit en het wordt werkelijk stukgelezen.

Alle lotgevallen van de streek worden erin vermeld voor zover de firma het interessant genoeg vindt volgens Frits, maar Jelle plaagt: "Voor zover jullie het kunnen bevatten, zwager."

De stoomtram is het gebeuren van de laatste jaren; het schraal gillende monster tuft zijn baan van Haarlem naar Beverwijk en passeert het kanaal, wat de brugwachter zijn pruim bijna doet inslikken van de zenuwen als het loodzware ding met de passagiers, die willens en wetens hun kostbare leven wagen door in de tram te willen rijden, over de oude voetbrug hobbelt.

STAPVOETS — staat op een bord geschilderd, dit bord hangt bij het begin van de brug, maar een paard is te menen — hoe zal men echter dat logge gevaar, roet uitblazend gevaar, hoe zal men dit afschuwelijke monster beheersen?

Rails heeft men op de hobbelijke bestrating van de brug gelegd en nu moet die zwarte stomende hijgende duivel precies in de rails blijven — jawel. Men heeft maar te denken aan de paardentram, die toch beslist veilig was maar waar de wagens talloze keren uit de rails schoven.

De jeugd amuseert zich kostelijk met de schommelende nieuwigheid, de conservatieven menen, dat men de eeuwwisseling nadert en men met deze eeuwwisseling ook het einde van de wereld zal beleven. Men kan dit immers reeds merken aan dergelijk zoetheden als een stoomtram, maar de meester denkt aan een dertig jaar geleden, toen deze streek nog een totaal verlaten duinlandschap was, waar men op Zondagmid-

dagging botaniseren.

"Stoom heeft een nieuw tijdperk geopend," zegt de meester, als hij voor de klas hiervan vertelt, "denk niet dat het hierbij blijft, want gas is er ook reeds lang en het zou kunnen zijn, dat de electra nog meer veld wint."

Electra: de gemeente heeft na negen jaar onderhandelen eindelijk de moed gevonden, een centrale te doen bouwen op de hoek van de Kanaalstraat.

Voorlopig vinden de jongens echter de stoomtram een belevenis, al rijden ze niet mee, omdat het ritje minstens vijf centen kost en als men kan lopen is rijden overbodig. De moeders voelen er ook weinig voor, sinds ze in de tram een bord zagen hangen: "Waarschuwing: bij vochtig weer slaat vuil water op het voorbalcon, denkaan uw kleding." Zijn nemen een rijtuig al kunnen die ook stoffig zijn en die een rijtuig niet kunnen betalen, wandelen als vanouds.

De rust in het slaperige dorp Velsen is steeds op de vlucht, als de tram komt aanknarsen; de levens-vermoeden in het oude-mannenhuus op het dorpsplein vragen zich steeds weer verwilderd af, waarom het monster zo moet gillen en bovendien een man met een grote bel voor de tram moet uitlopen met een klingelend geluid om de mensen te waarschuwen, dat de tram in aantocht is.

"Nergens vind je rust," klagen ze, "toeterende boten door het kanaal, gillende stoomtrams, rinkelende fietsbellen — waar moet het heen? Men heeft het ook al over automobielen; ook zo'n uitvinding van de duivel; hoe durft een mens zijn leven zo te wagen... Het is een soort tram op vier wielen zonder stoom en zonder paard; niemand begrijpt hoe het zich voortbeweegt en men spreekt van de ongelooflijke snelheid van vijf-en-twintig kilometer per uur — waarom moet het alles zo afschuwelijk hard gaan? Gelukkig is dit nieuwe gedrocht alleen voor waaghalzen met geld en het is prijzenswaardig, dat de Overheid maatregelen treft voor de veiligheid. Zo is bepaald, dat de locomotieven van de stoomtram achteruit moeten rijden, daar het uitzicht van de machinist niet door rook en stoom belemmerd mag worden. Of de passagiers beroet en gestoomd thuiskomen, is minder belangrijk.

De eerste locomotieven wogen zestien ton, die bleken te zwaar voor de voetbrug, daarom heeft men deze opgeborgen in de pasgebouwde remise in Wijkroog en bouwde men naastig aan locomotieven van tien ton. Toen de lijn Haarlem-Beverwijk tot Alkmaar werd doorgetrokken in achttien-honderd zeven-en-negentig werden de locomotieven na gelukke overtocht over het kanaal bij de remise voor de wachtende zwaardere locomotief verwisseld. Het kanaal blijft echter saboteren: de brug is vaak open door scheepvaart verkeer en dan heeft de tram te wachten tot de brugwachter de brug weer dicht kan draaien. Aanvaringen van de brug hebben een regelmaat gekregen zodat de tram niet kan passeren; dan lopen de passagiers over de brug en stappen aan de overzijde van het kanaal in een andere tram, die staat te wachten. Men heeft dan ruim tijd om te zien, waar men is uitgestapt en waar men instapt: een vette rook van gestookte briketten en slechte vetkolen.

"Luchtvervuiling," hoofdschudt men, "waar moet het heen! Ons schone landschap zal geducht vernield worden met

al die rook en stoom. "Er worden dreigbrieven geschreven, men dreigt met brandstichting en gewelddaden.

"De wereld loopt op een eind," weet De Zeeuw, die elke dag naar de kanaaldijk wandelt sinds hij in het oude-mannenhuus woont; "vroeger was dat veel beter, toen had de mens rust. Nu raast het maar door. De gewoonste dingen die ze moeten doen, doen ze niet: moet je de Hei zien. Wanneer komt er nou es een bestrating? As 't regen zagezegd, staan de straten blank en is alles een modderpoel."

Dan knikt de Paardekop instemmend. "Hei je al gezien," kraakt zijn stem die met het klimmen van de jaren ook aan gekraak heeft gewonnen, "dat de huizen in de Kalverstraat en in de Engelmundusweg en waar ik het gewoond, onbewoonbaar worden? Wat doen ze nou, doch je? Opruime? Welnee, late staan, het je 't ooit zo zout gegete? Ze konne beter huize bouwe instee van trams bouwe."

"Onderlaas het ik gehoord," zegt De Zeeuw, aan zijn stenen pijp sabbelend, "dat Wijk aan Zee z'n verstand bijmekeer houdt; ze hebbe eerst ook met een soortement stoomtram gereee as je naar 't strand wou, kon je vanaf Beverwijk naar Wijk aan Zee achter zo'n schreeuwelijk an; maar nou hebbe ze alweer de paardetram en 't bevalt best. De mense motte alles bij 't ouwe houwe."

"Tuurlijk," zegt de Paardekop, "dat moete de mense — 't is anders wel een rare tijd: weet je dat de pereboom van Cornelis Dropman deze week voor de tweede keer het gebloed?"

"'t is toch bar," vindt De Zeeuw, "wat een tijd — alles raakt helegaar in de war, waar mot dat heen, waar mot dat allegaar heen..."

In het huis van de meester vindt men dit alles geen probleem, het leven ontwikkelt zich en men moet open oog houden voor alle nieuwe technische uitvindingen; stilstand is achteruitgang. Intussen schijnt het, dat men in den lande bezorgd raakt over de zestig-duizend kinderen, die niet naar school gaan en de duizenden, die slechts enkele jaren naar school gaan. Ons volk wordt een volk, dat de vooruitgang niet zal kunnen bijhouden als men analfabeet is en enkelen hebben het woord: "Leerplichtwet" reeds in gedachten.

"Niet in te denken in deze tijd," zegt Frits, als in Maart zijn eerste zoon Pieter wordt geboren, waardoor de meester Pieter Senior wordt; "kinderen moeten nu juist kennis krijgen om midden in het leven te staan. In April wordt in het gezin Nauta een dochttertje geboren: Hendrika Marie; de meester en zijn vrouw verheugen zich in het bezit van hun kleinkinderen en een blijde lach komt op het gezicht van de grootmoeder, als de vierjarige Piet Nauta op zijn tenen staat als hij de knop van de keukendeur wil openmaken omdat hij bij grootmoeder een balletje uit het trommeltje komt halen.

"Zoveel rijkdom," zegt de meester vaak, "wat is alles ten goede gekeerd,"

Abraham de geweldige, zoals Dr. Kuyper steeds genoemd wordt, bezoekt de meester wel eens meer op de Heide; met zijn snelle blik ziet deze geweldige de te kortkomingen en de tekorten van deze plaats, het aarzelend begin en de vele zorgen van kerkelijke zijde met nog steeds geen geld om een predikant aan te stellen; hij ziet de bouwvalligheid van de houten school aan het vroegere zandpad, dat nu Engelmundusweg is geworden. Hij ziet als het regent hoe de regen door het dak op de leien van de leerlingen drupt en schudt het hoofd:

"Hier mag toch wel eens verandering komen."

Dan lacht de meester fijntjes. "Ik heb hier tijden gekend, die mij nu leren tevreden te zijn in deze omstandigheden — waarbij ik natuurlijk wel blij zoeken naar verbeteringen."

Kuyper begrijpt wat de meester bedoelt: hij is reeds vele jaren lid van de Tweede Kamer.

"U kent mijn verlangens en strijd," zegt hij tegen de meester, "het christelijk onderwijs moet gelijkstelling ontvangen met de openbare scholen. Eens zal het komen, we blijven zeer attent."

Dr. Kuyper is een doorzetter en heeft macht; de meester denkt aan het stichten van de Vrije Universiteit door deze Dr. Kuyper — wat een geloofsdaad.

"Ja," zegt de meester, "wij strijden met u mee —"

Een gemeenschap, een doel, denkt de meester, dan bereiken we iets dat de moeite waard is en rijk zal zijn voor het nageslacht. Of het nu een Abraham de geweldige is, of een heer De Groot uit de vroegere keet of een Arie de Koning in de visserij en baggermolens — allen staan in een leger. Dr. Kuyper als de hoogste vertegenwoordiger, maar in de achterban de sterke rijen van baggerwerkers en middenstanders en ambachtslieden.

In het gezin van Arie de Koning, die nu aan de baggermolens zijn werk heeft, vertellen de kinderen Aagje en Stien en Jo aan hun vader, dat de nieuwe Hervormde-Comite School in IJmuiden is geopend en zij daar zo dicht blij wonen dat ze nu toch niet meer elke dag naar de school op de Heide hoeven te gaan, want dat is drie kwartier lopen heen en drie kwartier lopen terug door weer en wind; ze willen ook op de nieuwe Comite-school, al is dit een openbare school.

Dan schudt Arie de Koning zijn hoofd en dan schudt De Groot het hoofd en zeggen kortaf: "Ik vind de school van de meester de beste en bovendien is die goed christelijk en daar blijven jullie."

De schoolstrijd verheft zich echter als minister Goeman Borgesius in achttien-honderd-acht-en-negentig een wetsontwerp voor Leerplicht indient en deze wet met de hakken over de sloot wordt aangenomen. Het is een niet te peilen stap ten goede, maar tegelijk blijven de onkosten stijgen door verplichte vakken op school en het optrekken van salarissen, terwijl de christelijke scholen het moeten doen van een zeer geringe subsidie en verder de offers van de ouders, terwijl het openbare onderwijs op rozen zit omdat het volledige subsidie van de Regering ontvangt.

De school van de meester blijft geheel een buitenbeentje; het is niet mogelijk hier een modern leerstelsel van te maken. "Ik moet nu eenmaal roeien met de riemen die ik heb," zegt de meester, het deert hem nauwelijks als hij de verholten spot opmerkt in de steden, als men zijn school vergelijkt met de scholen in den lande.

"Ik ben al tevreden en rijk met wat wij hier mochten stichten en behouden," is zijn rustig commentaar.

Opvallend is, dat grote gebeurtenissen in het land nauwelijks gehoord worden op de Heide; het blijft afgelegen en enigzins vergeten maar toch zullen de kroningsfeesten van de jonge koningin Wilhelmina gevierd worden.

Naatje Bleekpoeler heeft haar huisje zelfs versierd: een paar oranje lappen hangen voor haar raam, wat de jeugd enthousiast voor haar huis doet zingen: "Oranje boven! Alle socialen in de harington. Oranje boven!"

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NOTES OF THANKS

VAN STAALDUINEN: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped to make the occasion of our 45th Wedding Anniversary such a wonderful one. Above all we thank our Lord who has blessed us greatly over the years, and we pray for his continued blessing in the years to come.

Mr. and Mrs. J. Van Staalduinen, 66 Canterbury Ave., Stoney Creek, Ont. L8G 3S6.

BIRTHS

BOESSENKOOL: God, in his infinite wisdom and abounding love has blessed us with, RANDALL MARK, who was born on July 12, 1979. He is the fifth son of Harry and Joanne Boessenkool (nee Tuininga) and a brother for Kenneth, Brian, Jeffrey and Duane.

3478 Spruce Ave., Burlington, Ont. L7N 1K3.

BURNIKELL: With praise to God for his goodness, we give thanks for the safe arrival of our son, JACOB CORNELIUS, born July 24, 1979. A brother for Karin and Bobby. 8th grandchild for Mrs. C. Kralt, Millgrove, Ont., 3rd grandchild for Mr. and Mrs. R. Burnikell, Vancouver, B.C.

Gary and Jeannette Burnikell, 5738 Logan Place, Powell River, B.C. V8A 4E3.

JONGEMA: On June 30, 1979, God enriched our family with the birth of our third child, a daughter whom we have named, AUDREY ELIZABETH. A sister for Ellen and Ian and grandchild of Mr. and Mrs. P. Hamming of Blyth and Mrs. M. Jongema of Franeker.

Cor and Anne Jongema, Palgrave, Ont.

VAN KEULEN: With thanks to God, the giver of life, we, Rudy and Sophia, announce the birth of our second child, a son, JEREMY THEODORE. Born July 16, 1979. A brother for Lisa. Seventh grandchild for Mrs. K. Dreyer and fourth grandchild for Mr. and Mrs. W. A. Van Keulen.

36 Edward St., Beamsville, Ont. L0R 1B0.

VIS: With joy and thanks to the Lord, we, Paul and MaryAnne, wish to announce the birth of our first son, whom we have named, JASON PAUL. Born August 1, 1979, weighing 9 lbs. 3 ozs. First grandchild for Mr. and Mrs. L. Vis, and third grandchild for Mr. and Mrs. J. Veldstra.

R.R. #1, Jerseyville, Ont.

VOSKAMP: Peter and Betty thank the Lord for the safe arrival of their first born, AUDREY ELAINE, 8 lbs. 12 ozs., on August 3, 1979. First grandchild for Mr. and Mrs. R.E. Taylor of Hanover, Ont. and 29th grandchild for Mrs. A.P. Voskamp, The Netherlands.

R.R. #1, Waterdown, Ont. L0R 2H0.

BIRTHS

WIELINK: With joy and thankfulness to the Lord, we are happy to announce the birth of our third child, a daughter, FAYE ANGELINE, born July 22, 1979, to Henry and Alice Wielink (nee Kelly). A sister for Keith and Alicia. 8th grandchild for Mr. and Mrs. Harm Kelly of Dunnville, and 22nd grandchild for Mr. and Mrs. Cornelius Wielink of Binbrook.

R.R. #3, Wellandport, Ont. L0R 2J0.

MARRIAGES

BOVERHOF-WELBOURN: Mr. and Mrs. Ralph Boverhof of Wellandport, Ont., are pleased to announce the forthcoming marriage of their daughter, HENRIETTA to DAVE, son of Mrs. Anna Welbourn of Toronto and Mr. William Welbourn of Scarboro. The wedding ceremony will take place, the Lord willing, on August 25, 1979, at 4:30 p.m. in the Riverside Chr. Ref. Church, Wellandport. Rev. H. Katerburg officiating.

Future address: 109 Diltz Rd., Dunnville, Ont.

DE GIER-KLEIN GELTINK: Mr. and Mrs. Case De Gier, R.R. #2, Tavistock and Mr. and Mrs. Bert Dunnewold, R.R. #1, Scotsburn, Nova Scotia, are pleased to announce the forthcoming marriage of their children, IDA WILLEMINA and BRUCE HAROLD KLEIN GELTINK. The wedding will take place, the Lord willing, on Saturday, September 1, 1979, at 5:00 p.m. in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. D. Los officiating.

Future address: 562 Durham Cres., Apt. 303, Woodstock, Ont.

HOUWER-DEKKERS: Mr. and Mrs. Albert Houwer, R.R. #3, Caledonia, are pleased to announce the forthcoming marriage of their daughter, AILEEN to JACOB DEKKERS, son of Mr. and Mrs. G. Dekkers, Castricum, The Netherlands. Wedding to take place, D.V., on Saturday, September 1, 1979, at 4 p.m., in the Maranatha Chr. Ref. Church, York, Ont. Rev. Ph. Stel officiating.

Future address: R.R. #1, Caledonia, Ont. N0A 1A0.

NYKAMP-KASSIES: With heartfelt pleasure and in gratitude to God who brought them together, Mr. and Mrs. John Nykamp, Clinton, Ont., announce the wedding of their daughter, TRUDY to RON, son of Mr. and Mrs. John Kassies, Seaforth, Ont. The ceremony will take place Saturday, August 25, 1979, at 11:00 a.m., in the Chr. Ref. Church, Clinton, Ont. Rev. A. Vandenberg officiating.

Future address: General Delivery, Brucefield, Ont. N0M 1J0.

SMINK-VANDER LINDE: Mr. and Mrs. William Smink of Mount Brydges, are pleased to announce the forthcoming marriage of their daughter, MARY to JOHN VANDER LINDE, son of Mrs. Mina Vander Linde, Clencoe, Ont. The Lord willing, the ceremony will take place on September 7, 1979, at 7 p.m. in the Mount Brydges Chr. Ref. Church. Rev. G. Bomhof officiating.

Future address: R.R. #4, Clencoe, Ont. N0L 1M0.

VANDER NAALD-VEENSTRA: With joy and thanksgiving to our Lord, we, EDIE VANDER NAALD and EELKE VEENSTRA, together with our parents, Mr. and Mrs. B. Vander Naald, Elmhurst, Illinois, and Mrs. J. Veenstra, Barrie, Ont., are pleased to announce our marriage on August 11, 1979, at 2 p.m., in the First Chr. Ref. Church of Barrie, Barrie, Ont.

Future address: 204 Thornton Ave., Thornton, Ont. L0L 2N0.

MARRIAGES

VIS-VANDER MEULEN: Mr. and Mrs. Albert Vis of Orange City, Iowa, and Mr. and Mrs. Stan Vander Meulen of Abbotsford, B.C., are pleased to announce the marriage of their children, JANE WILLA and RONALD PETER. The wedding will take place, D.V., on Saturday, September 1, 1979, at 1:30 p.m. in the Bethel Chr. Ref. Church, Sioux Centre, Iowa.

Future address: 2886 Old Clayburn Rd., Abbotsford, B.C. V2S 4G3.

WIERENGA-DE BRUYN: John and Ruth Wierenga and Bernard and Truus de Bruyn of Peterborough are very happy to announce the forthcoming marriage of their children, MADELINE and MIKE. The ceremony will take place on Saturday, August 18, 1979, at 7:00 p.m., in the Cephas Chr. Ref. Church, Peterborough. The Rev. D.C. Los of Woodstock officiating.

Future address: 303 Maitland Ave., Peterborough, Ont.

YATES-ALBLAS: Mr. and Mrs. D. Alblas announce the marriage of their son, ARTHUR H. ALBLAS to JANET E. YATES. The ceremony took place August 4, 1979, in the Acton Chr. Ref. Church.

Arthur and Janet's address is: Main Street 208, Box 581, Erin, Ont. N0B 1T0.

BIRTHDAY

Wij danken de hemeise vader dat hij onze moeder, grootmoeder en overgrootmoeder

GEERT JE OP DEN DRIES-EKKEL

op 5 augustus 86 jaar heeft gespaard.

Dankbaar en blij hebben wij haar verjaardag herdacht.

Wij weten dat God haar als voorbeeld voor ons heeft gesteld; moge hij ons de kracht geven haar voorbeeld te volgen.

De kinderen, kleinkinderen en achterkleinkinderen.

Emmanuel Sr. Citizens Home — 13425-57 St., Edmonton, Alta.

ANNIVERSARIES

1949 1979

Niagara on the Lake Hamilton

On August 21, 1979, the Lord willing, we hope to celebrate the 30th Wedding Anniversary of our parents and grandparents,

MARY GROENEWEGEN and HERBERT GROENEWEGEN

We pray that the Lord may continue to bless and be near to them for many more years.

With love:

Nell & John Jansen; Sheryl, Kenny — Maple

Harry & Jeannette Groenewegen; Erin, Sandi — Hamilton

Betty & George De Boer — Smithville

Annette & Don Clarke — Guelph

Neil

Home address: 257 West 5th St., Hamilton, Ont.

1929 August 31 1979

With joy and thanksgiving, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

DOEKO GEERT and HENDERIKA TALINA STEL (nee Heyenga)

Congratulations and love from their children and grandchildren: Hilbert & Corrie Stel; Douglas, and Lyne, Clara — Winchester, Ont.

Peter & Anne Stel; Paul, Allan and Lisa — Port Coquitlam, B.C.

Gerrit & Elsa Zandvliet; David and Brian — Bramalea, Ont.

Home address: R.R. #1, Brockville, Ont.

ANNIVERSARIES

Barendrecht, Z.H. Edwards, Ont. 1954 1979

"Our soul waits for the Lord; he is our help and shield. Yea, our heart is glad in him" Psalm 33:20-22.

On August 11, 1979 we celebrated with our parents their 25th Wedding Anniversary.

PIETER and ANNIE HERWEYER (nee Prins)

We pray that our gracious Lord will continue to bless them and keep them in their future together as he has done in the past.

Their thankful children:

Henk & Alida Herweyer — Orleans, Ont.

Rene & Marie Herweyer — Ottawa, Ont.

Theo Herweyer — Edwards, Ont.

Marianne Herweyer — Edwards, Ont.

An open house was held August 12, 1979 from 1:00 p.m. to 5:00 p.m. at the home of Mr. and Mrs. P. Herweyer, R.R. #2, Regional Rd. 8, Edwards, Ont. K0A 1V0.

On August 29, D.V., we hope to celebrate with our parents,

WILLEM and CLAZINA HOOGLAND (nee vander Stoep)

their 45th Wedding Anniversary. We give thanks to God for his faithfulness and love shown in all those years. It is our prayer that the Lord will continue to bless and keep them in the years ahead.

Willy & Henk van Huizen — Langley, B.C.

John & Lena Hoogland — Langley, B.C.

Ida & Fred Leenstra — Port Coquitlam, B.C.

Bert & Louise Hoogland — Langley, B.C.

Walter & Rosina Hoogland — Burnaby, B.C.

John & Irene Hoogland — Burnaby, B.C.

Ilenke & Dick Spoor — Surrey, B.C.

Margaret & John Byl — Burnaby, B.C.

Bill & Grace Hoogland — Langley, B.C.

and 34 grandchildren.

Open House from 3-5 p.m. and 7:30-9:30 p.m. on August 25, 1979, at 1716 - 7th Ave., New Westminster, B.C.

Dr. Compagnie Wyoming Fr. Ont 1939 1979

On Sunday, August 26, 1979 we will gratefully remember the 40th Wedding Anniversary of our beloved parents and grandparents,

KLAAS and ANTINE POOL (nee Posthumus)

Psalm 37:5 "Commit thy way to the Lord; trust also in him; and he shall bring it to pass."

Thankful for the many happy years of married life they have shared, we pray that the Lord will continue to bless and keep them for each other and for us for many more years.

Their thankful children and grandchildren:

Minne & Jean Pool; Ann, Greta, Clarence, Patricia — Sarnia, Ont.

Bill & Alice Pool; Colin, Diana — Wyoming, Ont.

Wietse & Nellie Pool; Ken, Melissa, Trevor, Janet, David — Bright's Grove, Ont.

Anna & Al Haaksma; Tina-Marie, Alan, Michael, Rita — Oakville, Ont.

Hijlke & Willy Pool; Tammy, Lisa, Amanda — Wyoming, Ont.

Jack & Lea Pool; Sandy, Kristi, Angela — Oakville, Ont.

Rita Pool — Toronto, Ont.

All relatives and friends are invited to come and celebrate this occasion at an open house on Saturday, August 25, 1979, D.V., from 2-4 p.m. at the Chr. Ref. Church, Superior St., Wyoming, Ont.

Home address: 551 Superior St., Wyoming, Ont.

ANNIVERSARIES

1954 September 1 1979

The Lord our God, in his great mercy, has richly blessed our parents,

BILL and AUDREY NOORDHOF (nee Wassenaar)

with the opportunity to celebrate 25 years of married love. The Lord willing, we hope to share in their happiness with friends and relatives at an Open House to be held in their home on Saturday, September 1, 1979, from 10:00 a.m. to 4:30 p.m.

Mom and Dad, we all thank you very much for the way in which you have consciously taken us as charges from God and raised us in accordance with his will. We wish you all of God's richest blessings as you look to him for guidance in the years ahead.

Ed & Nancy Norm & Janet Anita Bryan Joan

Home address: Box 911, Lacombe, Alberta, T0C 1S0.

Winnipeg 1934 Thunder Bay 1979

With joy and thanksgiving to our Lord, we hope, D.V., to celebrate with our parents and grandparents,

JOHN and BETTY PAULUSMA (nee Meyer)

their 45th Wedding Anniversary, on Monday, August 20, 1979. We pray that the Lord will bless them with many more years to come.

With love from:

Joe & Laura VanderWees; John, Beverly, Keith, Robert — Thunder Bay, Ont.

Martin & Liz Paulusma; Sandra, Allen — Cobourg, Ont.

Harry & Martha VanderWees; Ron, Dave, Doug — Winnipeg, Man.

Mike & Lillian Callon; Dean, Michelle, Tracey — London, Ont.

Beverly Vallins — Thunder Bay, Ont.

Wayne & Elizabeth Ross; Brent, Liane — Ear Falls, Ont.

Ken & Anna Paulusma; Carey-Ann, Christopher — Thunder Bay, Ont.

Ed Paulusma — Thunder Bay, Ont.

Judy Paulusma — Thunder Bay, Ont.

Open house will be held at the Fort William Country Club from 8:00 p.m. to 11:00 p.m. on August 20, 1979.

Home address: John and Betty Paulusma, R.R. #15, 307 Belton Rd., Thunder Bay, Ont. P7B 5N1.

Gramsbergen Thunder Bay Overysel Ontario Aug. 29, 1929 Aug. 29, 1979

With joy and gratitude to our Lord, we hope, D.V., to celebrate with our parents, grandparents and great-grandparents,

HERMAN PRENGER and JENNIGJE PRENGER (nee Finke)

their 50th Wedding Anniversary on August 29, 1979. May the Lord bless and keep them in the years to come.

"Rejoice in the Lord always. Again I say, Rejoice."

Their children:

Henry & Tiny Prenger — Thunder Bay, Ont.

Herman & Alice Prenger — Thunder Bay, Ont.

Rika & Ron Perrier — Thunder Bay, Ont.

Margaret & Jim Hurdon — Thunder Bay, Ont.

Jenny & Carl Taylor — Thunder Bay, Ont.

Martin & Madeline Prenger — Black Pool, England

Grandchildren and great-grandchildren.

Home address: R.R. #12, Dawson Rd., Thunder Bay, Ont.

Classified Advertising

ANNIVERSARIES

1919 August 29 1979
We joyfully celebrate the 60th Wedding Anniversary of our parents and grandparents,

REV. and MRS. RALPH J. BOS

We thank God for his goodness and ask him to continue to bless them and give them his peace.

Children:
Dewey & Kathryn Holtenga
Grandchildren:
Daniel & Camilla Sytsma
Brent, Noralyn, and Alanna Holtenga
Home address: 471 Barkwood Dr. N.W., Apt 1B, Grand Rapids, Mich. 49504.

1954 Sarnia 1979
On September 7, 1979, the Lord willing, we hope to celebrate with our parents,

CAS and MARY REKMAN
(nee Kapteyn)

their 25th Wedding Anniversary. We thank our heavenly Father for giving them these years together and pray that he may continue to bless them in the years to come. "Praise the Lord! For it is good to sing praises to our God" Psalm 147.

Joanne
John
Fred
Casper
Carolyn
Erie
Jeanne
Home address: 1172 Carr St., Sarnia, Ont. N7S 3A2.

1939 1979
Hamilton Springdale
With joy and thanksgiving, on August 27, 1979, we hope to celebrate with our parents and grandparents,

JOHN and CATHERINE
RUPKE (nee Rupke)

their 40th Wedding Anniversary. We praise the Lord for his grace to them and us all.

With much love:
Jack & Margo; Dwayne, Michael, Spencer, Marcia — Kettleby, Ont.

Gerry & Helen; Mark, Lisa, Carolyn, Tracy — Kettleby, Ont.

Peter & Gerrie; Richard — Oshawa, Ont.

David & Nancy; Paulette, Darrell, Kerry-Kim, Robbie — Alliston, Ont.

Linda & Peter Weening; Charlotte, Jeffrey, Justin — Simcoe, Ont.
Joyce & Fred Belcourt; Freddie — Bradford, Ont.

Chris & Pat — Richmond Hill, Ont.
Billy (deceased)
Steven — at home

Friends and relatives will be received at an Open House at home on Saturday, August 25, 1979, from 2-5. Best wishes only please.

Home address: R.R. #1, Kettleby, Ont.

"For me and my house, we will serve the Lord."

We thank the Lord that we could celebrate with our parents,

SIEBE and ALICE
SIEBENGA

their 40th Wedding Anniversary on August 13, 1979. We pray that God will continue to bless them and keep them in his care.

Wieger & Ann Siebenga; Geraldine, Alica, Steven, Sheila — Nobleford

Rolph & Rinda Marnow; Pamela, Carol, Michelle — Calgary

Jack & Linda Siebenga; Shana, Jason — Blackfalds

Harry Siebenga — Edmonton

Jack & Agnes Struik — Morriston, Ont.

Tena Siebenga — Calgary

Jake & Marg Hoogland; Kurtis, Kim — Blackfalds

R.R. #1, Blackfalds, Alta. P0M 0J0.

ANNIVERSARIES

Harderwijk Edmonton
1939 1979

On August 15, 1979, we celebrated with our parents and grandparents,

HENDRICUS JAN VAN REEDE and
FRANSINA ANTONIA VAN REEDE
(nee de Lange)

their 45th Wedding Anniversary. We pray that God will spare them for each other and us in the years to come.

Their thankful children and grandchildren:

Jane & Adrian Brouwer — Edmonton

Wilma Van Reede-Geldof — Edmonton

Dick & Corry Van Reede — Surrey, B.C.

Joan & John Martens — Edmonton

Henry & Lynn Van Reede — Edmonton

Frances & Joe Van der Wekken — Clive, Alta.

Judy & Halad Dushka — Gibbons, Alta.

and 28 grandchildren.

Open house in the West end Church on August 16, 1979, from 8-9 p.m., 9939 - 149 St., Edmonton.

Home address: 10501 - 159 St., Edmonton, Alta.

IN MEMORIAM

In memory of a dear mother and grandmother,

ZWAANTJE HELDER

who passed away one year ago today on August 22, 1978 to be forever with her Lord and Saviour whom she loved and served.

By the sea of crystal
Saints in glory stand
Myriads in number

Drawn from every land
Robed in white apparel

Washed in Jesus blood
They now reign in heaven

With the Lamb of God
Out of tribulation

Death and Satans hand
They have been translated

At the Lord's command
In their hands their holding

Palms of victory
Hark the jubilant chorus

Shouts triumphantly.
On her tombstone are engraved

these words: "Rejoice Jesus is coming again."

Always lovingly remembered by:

daughter Jane

son-in-law Harry

and grandchildren.

OBITUARIES

August 23, 1946 July 17, 1979

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" Isaiah 40:30,31.

Praise the Lord!

After a life-long struggle with muscular dystrophy, and yet for those who loved him, very suddenly, the Lord called home his child,

WILLIAM JANSEN

at the age of 32, while visiting friends in Edmonton. Although his body was frail and weak he touched all those who knew him with his strength of character, courage and wit.

He is sadly missed by:
Mom & Dad Jansen — London, Ont.

Hermine & Jack Dykxhoorn; Jennifer, Derek, Daniel — Bramalea, Ont.

Mike & Cathie Jansen — London, Ont.

Mary & Ike Van Lange; Joran — Barrie, Ont.

Joanne & Louis Siegers; Sandie, Andrew, Timothy — Belmont, Ont.

Alice & Dale Smith — Gladstone, Ont.

and many close friends.

OBITUARIES

It pleased our heavenly Father to take home on the twenty-fourth day of July, 1979, our dear mother, grandmother, and great-grandmother,

HENRIETTA KUPERUS
(nee Huizinga)

in her 80th year.

"For I have learned, in whatsoever state I am, there with to be content" Philippians 4:11.

"For to me, to live is Christ, and to die is gain" Philippians 1:21.

Her husband, Charles Kuperus, deceased January 16, 1975.

Dear mother of:

Susan & Arthur DeBoer — R.R. #1, Selkirk, Ont.

John & Sonja Kuperus — Sussex, N.J.

Nick & Jennie Kuperus — Sussex, N.J.

Henry & Harriet Kuperus — Sussex, N.J.

Myles & Ann Kuperus — Sussex, N.J.

and 29 grandchildren and 4 great-grandchildren.

Sussex, N.J.

"O death, where is thy sting? O grave, where is thy victory? I Cor. 15:50-58.

On Thursday, June 14, 1979, the Lord in his wisdom took home our beloved husband, father and grandfather, at the age of 73,

MR. FREDRICK TALEN

beloved husband of Alberta Talen-Stoter

Dear father of:

Bill & Joan Mast — Edmonton

Jerry & Tena Rypstra — California

Jack & Rita Talen — Edmonton

Nick & Berdena Tiel — Three Hills

Reinder & Margaret Talen — Edmonton

Albert & Bertha Huizinga — Edmonton

Dear grandfather of 32 grandchildren. He was predeceased by one grandson, Fred Mast in 1975.

Funeral services were held on Monday, June 18, 1979, at 1:00 p.m. from the Ottewill C.R.C. in Edmonton. Pastor John Boonstra officiated. Interment took place at Westlawn Memorial Park in Edmonton. Donations were accepted for "Rehoboth."

Address: 7107 - 93 Ave., Edmonton, T6B 0W7.

It pleased our heavenly Father to take home unto himself at his appointed time on August 4, 1979, our son-in-law, brother-in-law and uncle:

CORNELIUS VANDIJK

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award unto me on that day" (2 Tim. 4:7,8).

Mr. & Mrs. Peter Speelman

Mr. & Mrs. Adrian Van Kempen

Mr. & Mrs. Jan Vandergeest

Mr. & Mrs. Martin Speelman

Mr. & Mrs. John Mantel

Mr. & Mrs. John Hoogstra

Mr. & Mrs. Walter DeRuiter

Mr. John Speelman

Mr. & Mrs. Arie Speelman

Mr. & Mrs. Doug Gibbons

and cousins.

and cousins.

and cousins.

and cousins.

and cousins.

and cousins.

and cousins.

ACCOMMODATION

Christian girl is looking for a female roommate, non-smoking, to share a low-rent small house with me. 1 mile from Chr. Ref. Church and schools, on West 5th St., Hamilton. Able to move in mid August. Please call: 519-539-4179 for more information.

The Trinity Tower Senior Citizens Apartment building with care still has a few apartments for rent. Apply now to avoid disappointment. Write to P.O. Box 333, Brampton, Ont. L6V 3N2 or call 416-459-3333.

BUSINESS

MORTGAGE FUNDS REQUIRED \$40,000 for housing co-operative in an expanding Christian Community

Write: Box #4430,
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L2R 4L3

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EMPLOY. WANTED

Carpenter, 50, single Dutch Canadian. Looking for a winter job (farmer or something), anywhere in Canada. (Rec. Room remodeling, finishing, etc.). Have to have room and board and reasonably paid. Please write to Box #4437, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

FOR RENT

In West Hamilton between Queen and Lock Streets a 3-bedroom house, large living and dining room, side drive, reasonable rent for tenant who will do small repairs and treat place as own. References required. Available now, rent as of September first. Tel. 528-6125.

Burgess Ave. in Hamilton — 3 bedroom home with 2 bathrooms and a rec-room; Garage 24' x 20'. Good place for a handyman. Phone: 335-7008.

Free: 1 bedroom private apartment for lady, willing to look after elderly Dutch lady in Central Kitchener. Phone collect: St. Catharines, 416-935-5370 or Kitchener, 519-699-4161.

PERSONAL

Gevraagd een huishoudster om samen gezellig mee te wonen. Ik ben een pensionier met eigen huis. Schrijf a.u.b. naar Box #4436, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Single Christian gentleman seeks single Christian girl in midtwenties. I am 28. Write to: Box #4418, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3. Object: Marriage.

PERSONAL

Change of address: To all people we love and would have sent a change of address card had we known your address, but we don't, our new address is: 63 Dunsmere Court, Kitchener, Ont. N2E 1V5. Telephone: 1-519-743-7320. People we owe money to, please disregard this notice!
Gary and Drika Duthler and family.

Als u weet waar de volgende personen zich bevinden, contact dan a.u.b.: Consulaat Generaal der Nederlanden, 10 King Street East, Room 900, Toronto, Ontario M5C 1C3, tel: (416) 364-5443.

VAN DEN BROEK, Gerrit, geboren 17 januari 1913, naar Canada vertrokken op 7 mei 1952.

BRONSEMA, Pieter, geboren 13 juli 1914 te Bierum, naar Canada vertrokken op 15 juli 1958.

HILHORST, Nicolaas, geboren 26 augustus 1914 te Hilversum, naar Canada vertrokken op 3 november 1952.

JAKOBSEN, Huibregt, geboren 19 juli 1914 te Serooskerke, naar Canada vertrokken op 13 juni 1952, waarschijnlijk Sarnia.

JANSSEN, Nicolaas Gerardus Antonius, geboren 9 juni 1914 te Arnhem, naar Canada vertrokken op 21 januari 1952.

MAST, Oebele, geboren 28 december 1940 te Enschede, naar Canada vertrokken op 23 april 1975.

MENSIES, Harm, geboren 21 oktober 1914, naar Canada vertrokken op 15 juni 1956.

SPRENGERS, Maria, geboren 15 november 1919 te Helmond, naar Canada vertrokken op 24 mei 1960.

VAN DE MEY, Cornelis W., geboren 18 maart 1897, naar Canada vertrokken op 29 april 1979, betrokkene verblijft mogelijk bij Fam. Sayers te Crescent, Ontario.

STUIFBERGEN-BOSDRIESZ, Josephina Antonia, geboren 6 december 1914 te Amsterdam, naar Canada vertrokken op 10 april 1953.

VAN VUGT, Nicolaas Petrus, geboren te Schayk, naar Canada vertrokken op 11 augustus 1952.

MINISTERS NEEDED

The Burnaby Christian Reformed Church is in need of a pastor. Our congregation enjoys an informal atmosphere and we are located in the center of the greater Vancouver area in British Columbia. Replies, strictly confidential, to Mr. C. VanderByl, 9368-123A St., Surrey, B.C. V3V 6S8.

Lethbridge: The Maranatha CRC of Lethbridge, Alta., is presently without a pastor. Ministers who are interested or who would like more information about our church, please write. No obligation or commitment to our church would be inclined by our response. Contact: Bill De Jager, clerk, 831 12th St. N., Lethbridge, Alta P1H 2H5 or phone: 403-327-3957.

MISC.

Ride Needed - to Dordt College at beginning of school year. From Whitby, Ont. or within reasonable distance. Contact Andrew Alkema, 911 Liliac Terrace, Whitby, Ont. L1N 2A6. Phone: 668-6260 (collect).

Two rides wanted to Dordt College the end of August in time for school. Willing to ride with Political Conference attendant. Contact Annette De Boer 1-519-752-8719. Call collect.

**Share your news
with the C.C.
family**

Classified Advertising

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

HELP WANTED

Full time married man wanted for modern dairy farm in the Niagara Peninsula. Immediate employment, home supplied, good wages, fringe benefits. Experience with dairy and machinery preferred. Write: Twincrest Holsteins, R.R. #1, Caistor Center, Ont. or phone 416-957-7476.

Wanted: single man on dairy farm. September 1. Dunnville area. Call 416-776-2957.

HELP WANTED

Position Available ADMINISTRATOR United Calvinist Youth

- Service organization to Cadets, Calvinettes, and the Young Calvinist Federation.
- Background in accounting desirable
- Background in computers desirable

Send resumes to:
Dick Broene
523 Clancy, N.E.
Grand Rapids, Michigan 49503
Phone: (616) 459-0582

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Qualifications:
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Send resume and references
as soon as possible to:

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Canada M9C 4V3



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Position available September 30
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Send your application to:
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PROPERTY FOR SALE

3 bay garage and service station plus towing. Four bedroom home attached with wall to wall floor covering. 1 acre lot. On busy highway in Southern Ontario. Write Box #4438, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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100 acre property, brick home, barn stabled with cleaner to finish hogs. Asking \$112,000.
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13,000 cage layers, nearly new barn with stair-step cages. Second barn for livestock, 125 acres choice crop land, 14-room home, situated in Perth County.

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DAIRY FARM

245 acres dairy farm; registered holsteins on R.O.P.
2 houses, good barns, #1 and #2 milk quotas. Full line of machinery; 3 silos and gas well on property. Crops are included in listing price. This farm to be sold as going concern.

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Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611 (evenings)

REAL ESTATE

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271 acres dairy farm; going concern. Listing price includes #1 and #2 milk quotas. Registered holstein herd. Full line of equipment. Good water supplies from creek which runs along half of property. Good 2 family home with all modern facilities.

Hamilton-Dunnville area.
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Address _____

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Holland

CEPAD, the Christian agency in Nicaragua supported by CRWRC, reports that food distribution is continuing until sometime in September. A CRWRC shipment of powdered milk and eggs arrived "miraculously," to quote CEPAD's spokesman, five days before Samozza resigned. CEPAD is feeding approximately 340,000 people. Little food is flowing into the cities from the countryside, and many have no income to buy food, even when it is available. CRWRC has granted \$60,000 to CEPAD. Another \$40,000 has been requested.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Toward a Biblical View of Man:
Some Readings

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Important for teachers, students, pastors, social scientists

190 pages \$6.00

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The Ontario CRC Extension Fund, Inc.
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The Directors have approved new loans for **\$280,000** as money becomes available for Meadowvale CRC — Mississauga

J. Knox Chr. School — Clarkson

Covenant CRC — Woodstock

The Board offers a new, high **9 1/2 %** interest per year, calculated twice yearly, and money returned on 30 days notice if in need.

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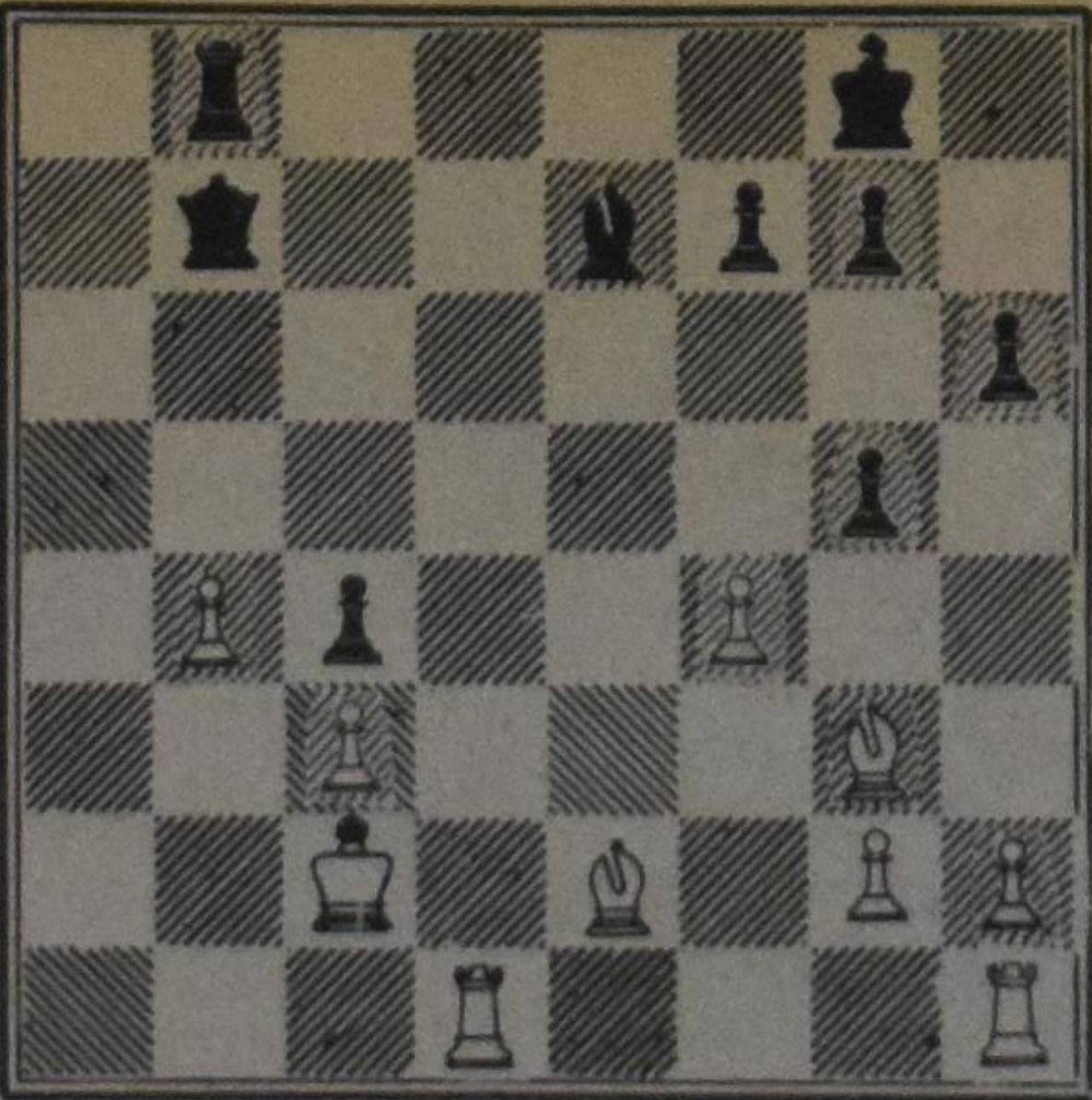
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4915 Verulum Place N.W.
Calgary, Alta. T3A 0J9

LET'S PLAY CHESS
Editor: Pete Layer

THE ENDING

White: Szabo (Hungary) Black: Lundin (Sweden)
Game played at Groningen, Holland, 1946. After White's 32 move, the position was:

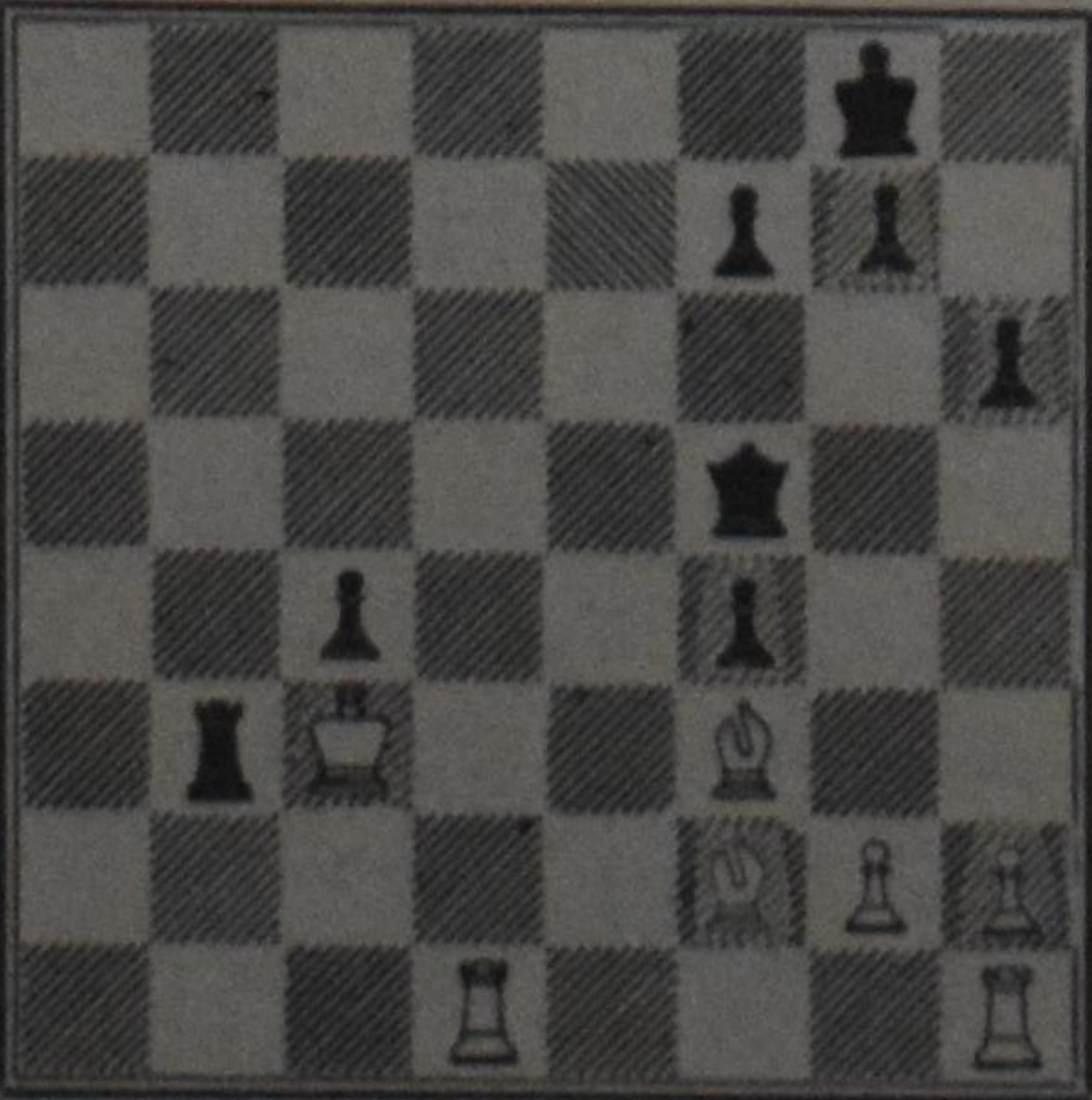
Black



White

Black has a Queen and White has a Rook and Bishop. Numerically, the players are about equal in strength. White must try to bring his King in a safe position and bring out his Rooks and Bishops so that they will control the centre. Black will try to disrupt White's position even more, penetrating with his pieces. The game went as follows: 32... PxP Stronger may seem 32... QxP ch., but then 33. PxP, QxB ch. may give White more chances than in the game. 33. B-B3 Black threatened 33... Q-K5 ch. bottling White up. 33... Q-B1; 34. B-B2, Q-B4 ch. Doesn't seem as dangerous as Q-K4. 35. K-N2, BxP! White did seem safe, but this sacrifice rips open the position in front of the King. 36. PxP, RxB ch; 37. K-B3 The Rook File means instant mate via Q-R4 while 37. K-B1, P-B6 is bad as well. 37... R-N6 ch. 38. K-Q2, Q-K4 threatening 39... R-N7 ch., or R-Q6 ch. with mate to follow. White resigned at this point. Should White have played 38. KxP rather than K-Q2? I shall leave it up to the reader to decide. I have not found a clear win for Black after 38 KxP. This game was chosen to be the best of the tournament.

Black



White

Position after 37... R-N6 ch

The Christian Reformed Student Club
at
QUEEN'S UNIVERSITY
WELCOMES YOU

If you plan to be in Kingston for studies at Queen's, St. Laurence College, or RMC, we invite you to share our campus activities. Please, let us know when you arrive; we would like to meet you.

Call Nancy Snook (613) 376-3888
or Rev. Bill Dykstra 389-8523

Calendar of Events

Aug. 31- Sept. 2 Group camp of university and college students at Lakewood Christian Conference Grounds, Forest, Ont. Special college sectional. Music and song by Ed Drake. Speaker: Dr. Remkes Kooistra. Camp fee is \$1.50 per night per person.

Sept. 9 At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church welcomes all returning and new students in the worship service to be held in the auditorium of Conrad Grebel College, Westmount Rd., Waterloo. Parents are invited as well. After the service you are invited to stay for fellowship and become acquainted with the Ref. community at the Universities of Waterloo.

At 5 p.m. the Guelph (Ont) Chr. Ref. Church invites all Guelph students with their parents to a special worship service in the Guelph Chr. Ref. Church, Water Street, Guelph. After the service supper will be served during a fellowship hour.

Aug. 31- Sept. 3 Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.

Sept. 8 Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst St., Toronto, Ont. M5R 3G7.

Sept. 14 Dr. Nic Wolterstorff of Calvin College will speak on "The Eighties. Does Christian education have a future?" The meeting will be held in the gym of Toronto's Christian High School, Kipling Ave., Woodbridge, Ont. at 8 p.m. Sponsored by Curriculum Development Centre, 229 College St., Toronto.

Sept. 15 The Ontario Christian Reformed Sunday School Teachers' Association will hold its 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.

Sept. 29 Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.

Sept. 29 Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.

Oct. 12-13 Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.

Professor Beversluis to go on Christian education tours
Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy.

The following is his schedule for September and the first two weeks of October:

Sept. 6, Thursday, Middletown, PA; Sept. 10, Monday, Annapolis, MD; Sept. 11, Tuesday, Silver Spring, MD; Sept. 12, Wednesday, Dresher, PA; Sept. 14, Friday, Sussex, NJ; Sept. 15, Saturday, North Haledon, NJ; Sept. 17, Monday, Fanwood, NJ; Sept. 18, Tuesday, Paterson, NJ; Sept. 18, Tuesday, North Haledon, NJ; Sept. 24, Monday, Wellandport, Ont.; Sept. 25, Tuesday, Fruitland, Ont.; Sept. 26, Wednesday, Hamilton, Ont.; Sept. 27, Thursday, Toronto, Ont.; Sept. 28, Friday, Barrie, Ont.; Oct. 1, Monday, Bowmanville, Ont.; Oct. 2, Tuesday, Listowel, Ont.; Oct. 3, Wednesday, London, Ont.; Oct. 4, Thursday, London, Ont.; Oct. 5, Friday, McBain MI; Oct. 8, Monday, Muskegon, MI; Oct. 9, Tuesday, Holland, MI.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 24	Aug. 22	Aug. 20 noon	Aug. 17 noon
Aug. 31	Aug. 29	Aug. 27 noon	Aug. 24 noon
Sept. 7	Sept. 5	Aug. 31	Aug. 31

Books

Bible study

A Bible Atlas companion

Compact Bible Atlas; published by Baker Book House, Grand Rapids, Mich.; 1979; distributed in Canada by G.R. Welch, Toronto, Ont.; paperback, 76 pages; price \$4.75. Reviewed by Rev. L.T. Schalkwijk, Williamsburg, Ontario.

This is a practical aid for every Bible reader. So often part of the meaning of a Bible passage is lost, because we cannot envision where exactly this river, this city or this mountain was located.

An example of this are the well-known words of Psalm 133: "It is as the dew of Hermon falling on Mount Zion."

The refreshing condensation of the snow-covered Mount Hermon in the north of Palestine which could be felt in the south on Mount Zion provided the air currents that were favourable. The application is that far the blessing of the Lord reaches!

You will find in this Bible Atlas maps that can be used as reference from Genesis to Revelation. An alphabetical index helps to locate a name quickly. This booklet is high quality work printed on high quality paper. Warmly recommended.

Sociology

Bring back the gallows

For Capital Punishment by Walter Berns; published by Basic Books, Inc. Publishers, New York, 1979; distributed in Canada by Fitzhenry & Whiteside, Don Mills, Ont., clothbound, 214 pages. Reviewed by Rev. Jac. Geuzebroek, Port Perry, Ontario.

In this book Walter Berns, professor in Constitutional Theory in the U.S. and Canada, shows how wrong his fellow intellectuals are in their denunciation of the death penalty because of its cruel and unusual nature.

The author begins by telling the story of a sailor, who, after he had been shipwrecked, finally makes it to shore on a lonesome island. The next morning when he awakes, the first thing he sees is a gallows. "Thank God," he exclaims, "civilization." This is the author's guiding force throughout the book, his argument against the death penalty, actually is no joke at all. Doing away with the death penalty means the end of civilization, a society in which man doesn't care about his fellow man anymore, or about his own life and the morally vile crimes that are sometimes committed against him. It means the end of a society with moral values.

To prove his point Berns follows the historical development of what we call the modern state. This part of the book requires careful reading. It will be of special interest to those interested in the development of criminology. The interesting chapter, "The Death Penalty and the Spirit of Reform" describes the high ideals who started to build the penitentiaries, houses of penance, and their failure. Then follow the historical periods of rehabilitation and its failure, and time of blaming crime on society. Hard criticisms are made in this book about these matters and about the courts.

The author doesn't make any claim for the deterrence effect of Capital Punishment. This point cannot be proven, either for or against.

He does away with the argument that those who reject Capital Punishment are the immoral people. Rather, he turns the argument around. To plead against this kind of punishment is pleading for an immoral society, a society where people cannot and may not be angry anymore, even about the most terrible crimes. Anger has a place in society. "Anger is the passion that recognizes and cares about justice." People who cannot be angry anymore, cannot love either. This, I think, is indeed a strong point in his argumentation. As such, for Berns capital punishment is indeed a matter of retribution.

This doesn't mean that this punishment should be used and applied lightly. Not even by a blanket law should certain types of criminals be executed (murderers of policemen and prison guards).

The writer comes close to the conclusions of the Study Committee on Capital Punishment presented to last Synod of the Christian Reformed Churches. But he doesn't want to restrict it as strongly as this Committee.

Now, capital punishment is an issue of such high importance in Canada and in the States, we deem this book of the highest significance for everyone who wants to take part in the debate in an informal way.

Counseling

Pastoral counseling for difficult times

Pastoral Counseling in Work Crisis by Henry H. Rightor; published by Judson Press, Valley Forge, Pa. 1979; distributed in Canada by G.R. Welch, Toronto, Ont.; paperback, 80 pages; price: \$2.95. Reviewed by Louis F. Baker, Kenosha, Wisconsin.

I write this review at a time when I, myself, am involved in a work crisis. Finishing a year of clinical pastoral education, I am now looking for a position as a chaplain. This book, therefore comes to me at a time when I personally appreciate the feeling of crises associated with an uncertain job future.

The author says that whenever people experience disillusionment with work, they are involved in something of a work crisis. I agree. I am surprised to learn how frequently crises occur in an average person's life, beginning with the first search for employment and continuing into retirement. The author makes a strong case for pastoral involvement in counseling people in work crises. He points out that a pastor, or any other person, must be in touch with their own work crisis to counsel others concerning theirs. But pastors are in a unique position to do this kind of counseling: they are in touch with a person's religious needs, and they can take the initiative in checking out those who seem to need help, when other counselors would not be allowed to do so.

I recommend this book as a worthwhile introduction to pastoral counseling in work crises for anyone interested in this subject, and believe this book will alert those pastors who read this book, to the need for such counseling. The author maintains that the need is increasing.

Religions

Poor medicine for the fear of dying

You cannot die by Ian Currie; published by Methuen Publications, Agincourt, Ontario, 1978; 288 pages. Reviewed by Peter Slofstra, Orillia, Ontario.

In his book *You Cannot Die*, Ian Currie, writer and researcher of psychic phenomena, presents us with eight chapters on such subjects as apparitions, hauntings, out-of-the-body experience, death-bed visions, demon possession and reincarnation.

The subject matter, as such, is not unfamiliar to Christians. We, too, believe ourselves to be body and soul, and the spiritual realm is part of our understanding of reality. Even the phenomena of demon possession (Matth. 8, Mark 5), communication with the dead (I Sam. 28, Matth. 17), and out-of-the-body experiences (II Cor. 12:2), are supported by biblical evidence. However, our conclusions about life and death are quite different from the author's.

This book about spiritualism is an example of what happens when you draw your conclusions about the spiritual world from your own subjective experiences rather than God's revelation. Life's purpose, according to Currie, is "to learn by acquiring highly varied experiences in all kinds of times, societies, and bodies." He theorizes that our spirits have existed from eternity, dwelling in various forms of life and evolving from mineral to plant, to animal, to human, and then to divine life through progressive re-incarnations. His studies tell him that "you can expect to stay dead about fifty-two years" before you become someone else and continue your learning progress toward that ultimate end when "we will become what men once called gods."

With all his scholarships and degrees, Ian Currie seems to suspend the stringent scientific method which his training stresses. Hearsay, subjective ex-

periences, data from all over the world and from years ago — all of it is presented without the slightest trace of scientific skepticism. Ian Currie is a believer in every kind of psychic phenomena and the book is a statement of faith before it is a statement of fact.

I, too, believe in the existence of a spiritual realm, the Holy Spirit,

the promise of life after death. As I read the Bible's revelation about these things I am comforted by what Christ has done for me, body and soul, in life and in death. On the contrary, Ian Currie's book written for all those who fear death," disturbs rather than comforts me, even though he assures me you cannot die.

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